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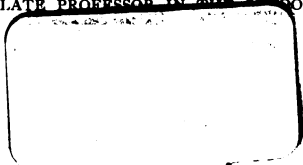
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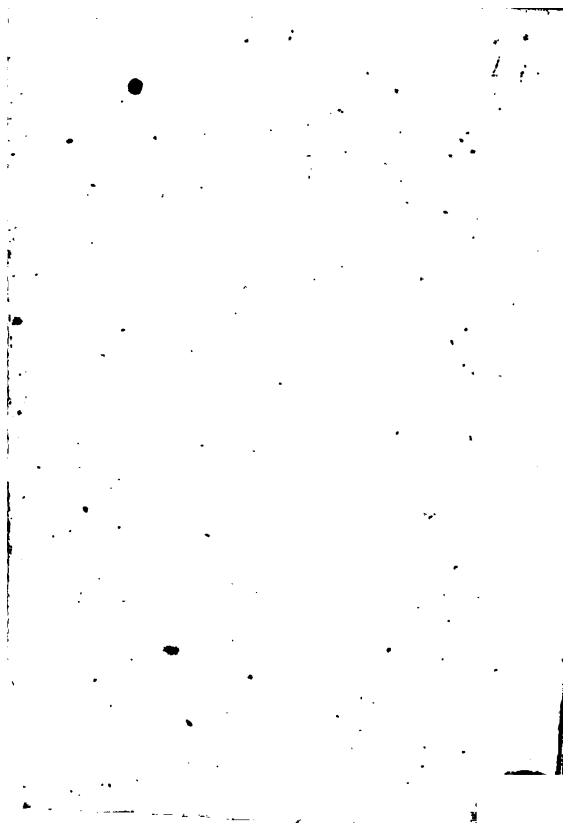


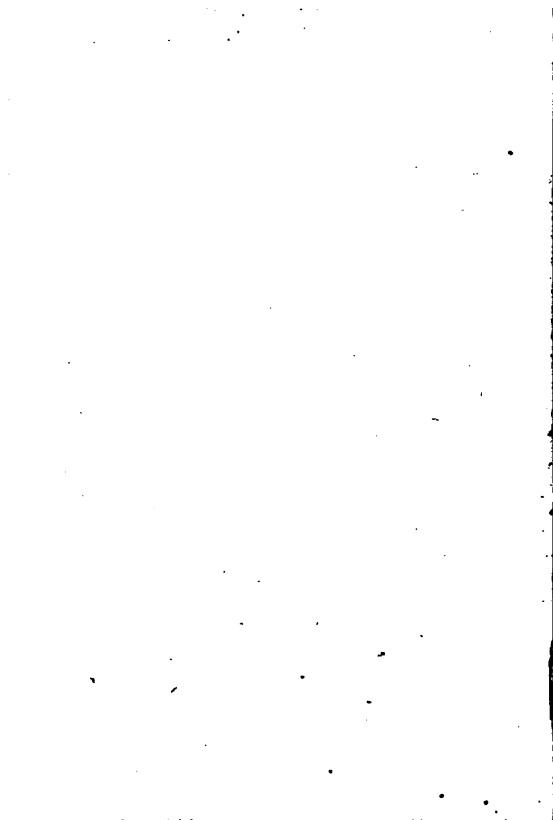
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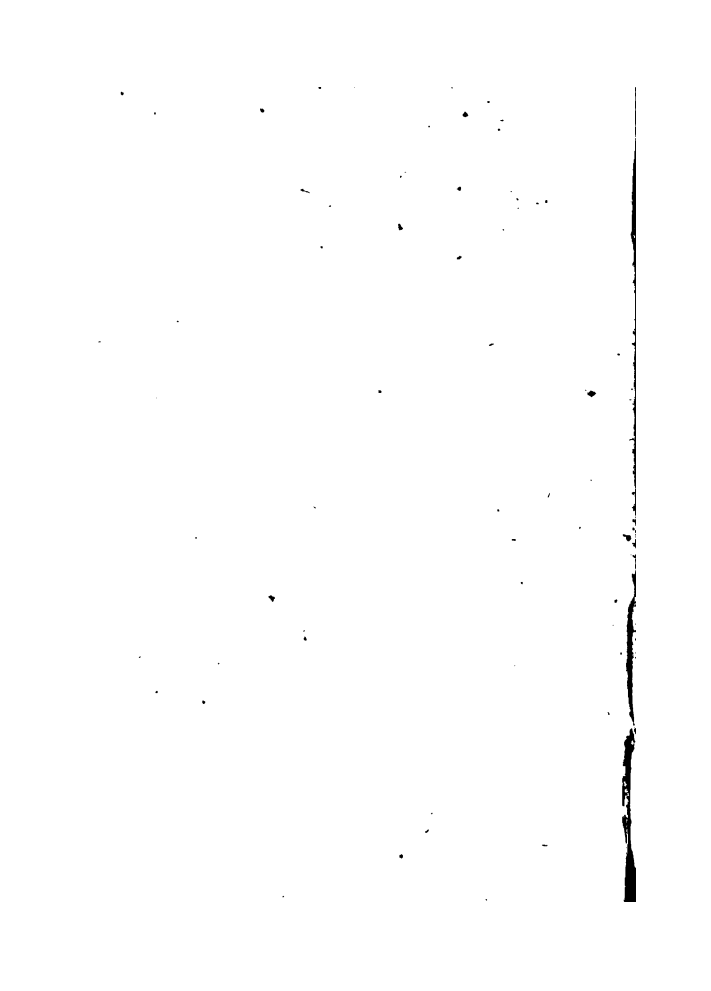
LATE PROFESSOR IN THE SCHOOL











THE
O
SAINT'S POCKET-BOOK,
CONTAINING
THE VOICE OF THE HERALD BEFORE THE GREAT KING;
THE
VOICE OF GOD SPEAKING FROM MOUNT
GERIZIM;
BEING
A short view of the great and precious
PROMISES OF THE GOSPEL, &c.

BY REV. JOSEPH ALLEINE,
Author of "An alarm to the Unconverted, &c."

WITH AN ORIGINAL SKETCH OF HIS LIFE.

FIRST AMERICAN EDITION—WITH NOTES.

NEW-YORK
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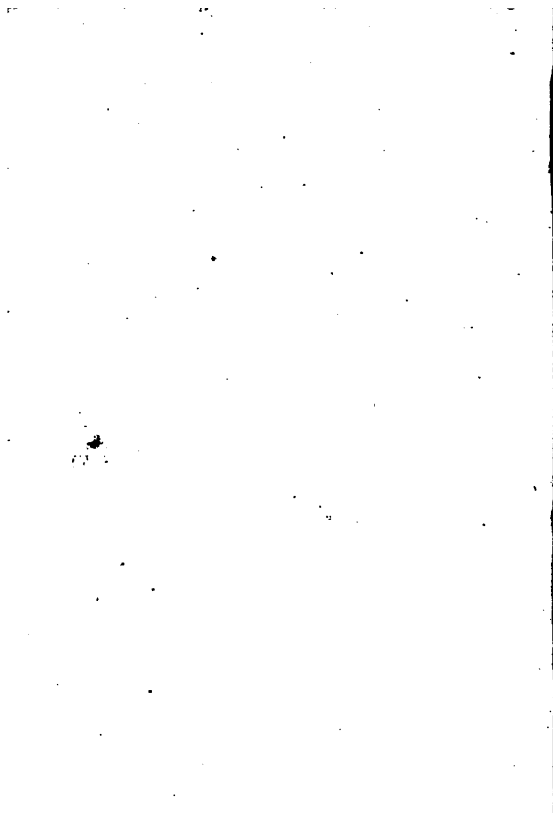
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PREFACE.

THIS pious Manual, which contains several of the works enumerated by Wood in his *Athenae Oxonienses*, has been several times published under the titles of The "Saint's Pocket-Book," and "God speaking from Mount Gerizim, or the Gospel in a Map." But the first publication of it in a separate form, was undertaken, in the year 1766, by the Rev. John Ryland, when it was entitled "The voice of God in his promises, or strong consolations for true Christians, &c." and comprised but the three first chapters of this work. He gives the following account of it :

"But, above all, in that gaol he (Mr. Alleine) wrote this glorious *Synopsis of the Covenant of Grace*, or *The Voice of the Lord in his Promises*, to which he prefixed the *Voice of the Herald*, and to which he subjoined the *Voice of the Redeemed*; all which you have now in your hands.

"He also added a most rich and copious meditation, entitled, *A Soliloquy, representing the Believer's Triumph in God's Covenant, and the vari-*

ous Conflicts and glorious Conquests of Faith over Unbelief.

"These precious and most comfortable pieces were sent from gaol to his beloved flock at Taunton, and were both printed in the year 1666, and inserted in a book written by his father-in-law, Mr. Richard Alleine, entitled, *Heaven opened; or A brief and plain Discovery of the Riches of God's Covenant of Grace, being the third part of Vindiciæ Pietatis*, by R. A. London, printed Anno 1666.

"From this book a worthy and pious lady transcribed that part styled, *The Voice of the Lord in his Promises*.

"Mr. Hervey, before he died, saw this book in the original, and said it was the richest piece he ever read in his life."

This little book was enriched with many new and appropriate scriptural references by the late Rev. David Simpson, of Macclesfield,* who evinced the high estimation in which he held it by causing it to be reprinted, and circulated in that populous town and neighbourhood. In this edition, these references have been corrected and verified, and greatly augmented by several ad-

* The esteemed author of "Simpson's plea," &c.

ditional passages. The obsolete words have also been explained, and many notes introduced. In other respects the editions of Mr. Ryland, and that of 1793, have been followed.

The greater portion of this small work relates to that solemn covenant, which is virtually made, between every righteous man and his Maker, and which is adverted to and renewed in every solemn act of devotion. No author has written on it with greater clearness and ability than Mr. Joseph Alleine.

It is mentioned by his friend Mr. Baxter, as one of his greatest excellences, that 'in all his ministry he was extraordinarily addicted to open to the hearers *the covenant of grace*, and to explain religion in the true notion of *covenanting with God*, and *covenant-keeping*, and greatly to urge men to deliberate well-grounded resolutions in this holy covenant. So God was pleased to give him a certainty and sense of his divine faithfulness, in fulfilling the promises of his covenant, and a lively sense of all the benefits of it. And his faith in God, for the performance of his part, was as strong and fixed, as was his own resolution in the strength of grace to be true to God. And as he was resolved, through grace, never to forsake Christ, so Christ did never fail or forsake

him. In the valley of the shadow of death, he feared no evil. But when his flesh and heart failed, as to natural strength, the Lord was the rock or strength of his heart, and never failed him.'

THE LIFE
OF THE
REV. JOSEPH ALLEINE.

IN the lives of holy men, says the venerable **BAXTER**, we see God's image, and the beauties of holiness, not only in precept, but in reality and practice—not pictured, but in substance. And holiness in visible realities, is apt to affect the world more deeply, than in portraiture and precept only.

This excellent divine, **Mr. Alleine**, was born at **Devizes**, in **Wiltshire**, **England**, in the year **1633**. At a very early age, his great piety and love of learning displayed themselves. Even in his infancy, he discovered a singular sweetness of disposition, and a remarkable diligence in every thing in which he was employed. During his childhood he had deep convictions, and in his eleventh year, was noticed by the family as being zealous for religion. He was about that age when he commenced the practice of private

prayer ; and in the discharge of this duty he was so sincere and fixed as not to permit himself to be disturbed by the accidental approach of any person into his retirement. His thoughts were powerfully directed, and his mind providentially influenced towards the exercise of the ministry, by the death of his elder brother, Rev. EDWARD ALLEINE, who was greatly esteemed as a worthy minister of the Gospel. While the tender heart of a father was yet bleeding under the loss of a beloved son, Joseph earnestly requested permission to succeed his deceased brother as one of Christ's standard bearers. His father, therefore, with the view of educating him for the important work of the Christian ministry—a work to which he afterwards devoted his life, his mental talents, and his worldly property—sent him to a good school, that he might be instructed in classical education. In his classical attainments he made great progress.

At the age of sixteen he was sent to Lincoln College, Oxford ; and in 1651 was removed to Corpus Christi College, a Wiltshire scholarship being there vacant. "While at college," says one of his biographers, "ALLEINE was distinguished for his assiduity in the pursuit of his studies, for the gravity of his temper, and for that

amiable disposition which made him ready to assist others in cases where his own industry and greater endowments gave him a superiority. Here he might soon have attained the distinction and benefits of a fellowship; this, however gratifying to his ambition, and important to his support in life, he declined for the humble station of a chaplain, 'being pleased,' as we are told, 'with the opportunity afforded him of exercising his gift in prayer.' In the career of piety, affection, and self-denial which marked his life, perhaps there is no instance in which he manifested more distinctly that spirit which raised him above the world, and marked him as a devoted disciple of the Lord Jesus Christ."

In 1653 he was admitted Bachelor of Arts, and became a tutor in the institution to which he was attached. In 1655 he left college for the purpose of entering more fully upon his high and holy calling—the preaching of the Gospel. In the same year he became co-pastor with the Rev. GEORGE NEWTON, minister at Taunton, Somersetshire, and soon after married an amiable and pious lady. His income being small, he determined on becoming a tutor, and very soon had a great number of pupils, some of whom became graduates in divinity, placed under his care, and

who, in after life, repaid him for his anxiety, by their gratitude and affection, and usefulness. He was assisted in increasing his income by Mrs. ALLEINE, who kept a ladies' boarding school, in which he took great interest. In his work as a minister of the Gospel, he was very assiduous and laborious. He was incessantly laboring for the good of his people. Public instruction by preaching and catechising did not satisfy his enlarged desires for their salvation: but he made it a regular practice to visit from house to house, and to speak to each individual in the different families, on the subject of religion, and the salvation of their souls. Having approved himself in this employment as a man of God for seven years, he was called to exemplify, in a different manner, the graces he had received.

Before the passing of the unwise and persecuting *Act of Uniformity*, he was very importunate, day and night, in prayer, that his way might be made plain before him; and that he might not desist from his appointed work of proclaiming the everlasting Gospel. Though he seemed so moderate as to induce his wife and other intimate friends to think that he would conform, yet when he saw the clauses of the act, viz. of *assent* and *consent*, and *renouncing the covenant*—he was fully

satisfied in his mind, and threw in his lot with two thousand of his brethren, who then became *non-conformists*.

Not considering his ejection as a disqualification for preaching the Gospel in places to which he might have access, he continued to exercise his ministry by preaching in private houses, and visiting the families of his parishioners, as had been his custom. He also visited many villages and obscure places near large towns, from which the appointed ministers had fled. Wherever he went, the Lord blessed his labors to the conversion of many souls, while others were encouraged to "hold fast their profession without wavering." In acting thus he was narrowly watched, and often threatened, but was providentially preserved from danger much longer than he expected. He would sometimes say to his friends, "If it please God to grant me three months' liberty before I am taken to prison, I shall account myself favored by him, and shall with greater cheerfulness go, after I have done more work for him." In this he was indulged. On the 26th May, 1663, he was committed to Ilchester gaol, where, after being treated with great indignity, together with seven ministers and fifty quakers, he was indicted at the assizes, for preach-

ing on the 17th of May, of which he was found guilty and sentenced to pay one hundred marks, and not to be released until they were paid. He declared in court "*that whatever he was charged with, he was guilty of nothing but doing his duty.*" He however continued in prison a whole year, and during that trying period improved his time to the greatest advantage, both to himself and his fellow prisoners. After his release he was even more zealous in propagating the gospel, till his exertions brought on an illness which disabled him from continuing to perform such duties. In 1665 he was again apprehended while at prayer, and with some of his friends was committed to prison for sixty days. Such confinement increased his disorder, and he rapidly became worse, till in the month of November, 1668, he was released from his sufferings at the premature age of thirty-five.

The Rev. JOSEPH ALLEINE was a man of fervent and unaffected piety, of an amiable temper, and courteous conversation; his intellects were solid and good, and his affections lively. He died as he lived, universally respected and beloved.

THE
SAINT'S POCKET BOOK.

GOD SPEAKING FROM MOUNT GERIZZIM, &c. &c.

CHAP. 1.

The Voice of the Herald, before the Great King.

O ALL ye inhabitants of the world, and dwellers on the earth, come ; see and hear ; gather yourselves together unto the proclamation of the Great King. Hear, you that are afar off, and you that are near ! He that hath an ear to hear, let him hear. I am the voice of one crying in the wilderness, "Prepare ye the way of the Lord. Let every valley be exalted, and every mountain be made low, for the glory of the Lord is to be revealed." Go through, go through the gates, prepare the way, cast up, cast up the high-way ; gather out the stones, lift up the standard for the people ; for the Lord proclaimeth salvation to the ends of the earth. Tidings ! tidings, O ye captives ! Hear, all ye that look for salvation in Israel ; behold, I bring you glad tidings of great joy, which shall be unto all people. Blessed news ! Prepare your ears and hearts !

The Lord hath commanded me, saying, "Go unto the people, and sanctify them; let them wash and be ready; for the Lord is coming down upon mount Sion, in the sight of all nations; not in earthquakes and fire, not in clouds and darkness, not in thunderings or burnings, rending the mountains and breaking the rocks in pieces." He speaks not to you out of blackness, and darkness, and tempests: you shall say no more, "Let not God speak to us, lest we die." He cometh peaceably; the law of kindness is in his mouth; he preacheth peace; peace to him that is afar off, and to him that is near. Behold, how he cometh, leaping upon the mountains; he hath passed mount Ebal;—no more wrath or cursing; he is come to mount Gerizzim, where he standeth to bless the people. As Mordecai to his nation, he writeth "the words of truth and peace, seeking the welfare of his people, and speaking peace to all his seed."

Behold how he cometh! clothed with flames of love, with bowels of compassion, plenteous redemption, and multiplied pardons.

Hearken therefore, O ye children, hearken to me. To you it is commanded, O people, nations, and languages, that at what time ye hear the joyful sound, the trump of jubilee, the tidings of peace, in the voice of the everlasting gospel, you fall down before the throne, and worship him that liveth for ever and ever.

Arise, and come away ; prepare, prepare you ; hear not with an uncircumcised ear ; you are not upon a common thing. Behold the throne is set ; the throne of grace, where majesty and mercy dwell together. From thence will the Lord meet you ; from thence will he commune with you ; from the mercy-seat, from between the cherubims, upon the ark of the testimony. Lo, the Lord cometh out of his pavilion, the mighty God from Sion. His glory covereth the heavens, the earth is full of his praise. A fire (of love) goeth before him ; mercy and truth round about him ; righteousness and peace are the habitation of his throne. He rideth on his horses and chariots of salvation ; the covenant of life and peace is in his mouth.

Rejoice, ye heavens ; make a joyful noise to the Lord, all the earth. Let the sea roar, the floods clap their hands, and the multitudes of the isles rejoice. Stand forth, the host of heaven ; prepare your harps, cast down your crowns, be ready with your trumps ; bring forth your golden phials full of odors, for our voice will jar, our strings will break, we cannot reach the note of our Maker's praise.

Yet let them that dwell in the dust, arise and sing. Bear your part in this glorious service : but consider and attend. Call out your souls, and all that is within you ; lift up your voices, fix your eyes, enlarge your hearts, extend all their powers ; there is work for them all. Be intent and serious, you cannot strain too high.

Come forth, ye graces, beset the way; be all in readiness. Stand forth, faith and hope. Flame, O love! Come, ye warm desires, and break with longing: Let fear, with all veneration, do its obeisance. Joy, prepare thy songs; call up all the daughters of music, to salute the Lord as he passeth by. Let the generation of the saints appear, and spread the way with boughs and garments of salvation, and songs of deliverance. Ye stand this day all of you before the Lord your God, your captains, your elders, your officers, with all the men of Israel, your little ones, your wives, and the stranger that is within thy camp, from the hewer of wood to the drawer of water, that thou shouldst enter into covenant with the Lord thy God,^b and into his oath, which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn.

I have done my errand. The messenger of the morning disappeareth when the orient sun cometh forth out of his chambers. I vanish: I put my mouth in the dust. The voice of the Lord! The soft and still voice! O my soul, wrap thy face in the mantle, and bow thyself to the ground, and put thee into the cleft of the rock, while Jehovah proclaimeth his name, and maketh all his goodness to pass before thee.

^b Deut, xxix. 10 to 13.

CHAP II.

Introduction.—The Proclamation; or, the Voice of the Lord.

HEAR, O ye ends of the earth, the mighty God, the Lord hath spoken: gather my saints unto me, those that have made a covenant with me by sacrifice.^{c*} Behold, I establish my covenant between me and you.^d By my holiness have I sworn, that I will be your covenant-friend. I lift up my hand to heaven, I swear I live for ever: and because I live, you shall live also.^e I will be yours,^f yours to all intents and purposes; your refuge and your rest;^g your patron and your portion;^h your heritage and your hope; your God and your guide.ⁱ While I have, you shall never want; and what I am to myself, I will be to you:^j and you shall be my people;^k a chosen generation, a kingdom of priests, a holy nation, a peculiar treasure, unto me above all people.^l I call heaven and earth to witness this

c Psalm i. 1, 5. d Gen. xvii. 7. e John xiv. 19. f Jer. xxxi. 38, 40. g Jer. i. 6. Psalm xc. 1. xli. 1. h Psalm lxxiii. 26. Isaiah xxv. 4, 5. i Psalm xlviii. 14. j Psalm xxxiv. 9, 10. k Exod. xix. 5, 6. l 1 Pet. ii. 9.

* "My gracious ones," those who, professing to have received grace and mercy, are bound to display it to all around them.—"Those that have made," &c. that is, stricken, or cut a covenant with me by sacrifice; for it was by the death of the sacrifice the covenant was confirmed.

day, that I take you for mine for ever: My name shall be upon you, and you shall be pillars in the temple of your God, and shall go no more out.^m

My livery shall you wear, and the stamp of my own face shall you carry;ⁿ and I will make you my witnesses and the epistles of Christ unto the world;^o and you shall be chosen vessels to bear my name before the sons of men.^p And that you may see that I am in earnest with you, lo, I make with you an everlasting covenant, ordered in all things, and sure;^q and do hereby solemnly deliver it to you as my act and deed, sealed with sacred blood.^r Come, ye blessed; receive the instrument of your salvation; here are the conveyances of the kingdom. Fear not; the donation is free and full.* See it is written in blood, founded on the all-sufficient merits of your surety,^s in whom I am well pleased;^t whose death makes this testament unchangeable for ever;^u so that your names can never be put out, nor your inheritance alienated, nor your legacies diminished; nothing may be altered, nothing added, nothing subtracted; no, not for ever.^v

^m Rev. iii. 12. ⁿ Ezek. xxxvi. 25, 26. Eph. iv. 24. ^o Isa. xlv. 8. ^p 2 Cor. iii. 3. ^q 2 Sam. xxiii. 5. ^r 1 Cor. xi. 25. ^s Heb. ix. 18. ^t Matt. iii. 17. ^u Heb. ix. 12, 14, 16, 26. ^v Gal. iii. 15, 16, 17.

* The humble soul is like the violet, which grows low hangs the head downwards, and hides itself with its own leaves,—and were it not that the fragrance of his many virtues discovered him to the world, he would choose to live and die in his self-conceited secrecy.

The blessings of the covenant are, either its glorious liberties and immunities, or its royal privileges and prerogatives.

Happy art thou, O Israel! Who is like unto thee, O people!^w Only believe, and know your own blessedness. Attend, O my children, unto the blessing of your father; and hear and know the glorious immunities, and the royal prerogatives that I here confirm upon you.

SECTION I.

The immunities and liberties of the covenant, consisting in I. Our general discharge from all our debts.

Here I seal you your pardons. Though your sins be as the sands, and as mighty as the mountains, I will drown them in the depth of my bottomless mercies;^x I will be merciful unto your unrighteousness; I will abundantly pardon.^y Where your sins have abounded, my grace shall superabound; though they be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool.^z Behold I declare myself satisfied, and pronounce you absolved;^b the price is paid, your debts are cleared, your bonds are cancelled.^c

^w Deut. xxxiii. 29. ^x Mic. vii. 19. ^y Heb. viii. 12. Isa. lv. 7. ^a Isa. i. 18. ^b Job xxxiii. 24. ^c Col. ii. 13. 14

Whatever the law, or conscience, or the accuser hath to charge upon you, here I exonerate you; I discharge you. I, even I, am he that blotteth out your transgressions, for my name's sake.^d Who shall lay any thing to your charge when I acquit you? Who shall impeach or implead you, when I proclaim you guiltless? ^e Sons, daughters, be of good cheer, your sins are forgiven you; ^f I will sprinkle your consciences, and put the voice of peace into your mouths; ^g they shall be your registers, in which I will record your pardon; and the voice of guile, and wrath, and terror, shall cease.^h

II. *Our release, 1. From the house of bondage.*

Here I sign your release from the house of bondage.ⁱ Come forth, ye captives; come forth, ye prisoners of hope, for I have found a ransom.^j I proclaim liberty to the captives, and the opening of the prison to them that are bound.^k Behold I have broken your bonds, shaken the foundations of your prisons, and opened the iron gates. By the blood of the covenant have I sent forth the prisoners out of the pit wherein there is no water.^l Arise, O redeemed of the Lord, put off

^d Isa. xlv. 25. ^e Rom. viii. 33, 34. ^f 1 John ii. 12. ^g Matt. ix. 2. ^h Ezek. xxxvi. 25. ⁱ Heb. iv. 14. ^j Isa. lvii. 19. ^k Heb. x. 22. ^l Isa. xxvii. 4, 5. ^m Rom. vi. 17, 18. ⁿ 1 Cor. vii. 21. ^o Job xxxiii. 18, 24. ^p Isa. lxi. 1. ^q xlvii. 7. ^r 1 Acts xii. 6, 10. ^s Zech. ix. 11.

the raiment of your captivities ;^a arise, and come away.

2. *From the dark and noisome prison of sin :*

The dark and noisome prison of sin shall no longer detain you ;^o I will loose your fetters, and knock off your bolts ; sin shall not have dominion over you.^p

I will heal your backslidings ; I will subdue your iniquities ;^q I will sanctify you wholly,^r and put my fear in your hearts that you shall not depart from me.^s Though your corruptions be strong and many, yet the aids of my Spirit, the cleansing virtue of my blood, and the physis of my correction, shall so work together with your prayers and endeavors, as that they shall not finally prevail against you, but shall surely fall before you.^t

3. *From the gaol of the grave :*

From the strong and loathsome gaol of the grave do I deliver you. O death, I will be thy plague ; O grave, I will be thy destruction ;^u my beloved shall not even see corruption.^v I will change your rottenness into glory ; and make your dust arise and praise me.^w What is sown

n Deut. xxi. 13. o John viii. 34, 35, 36. p Rom. vi. 14.
q Mic. vii. 19. Jer. iii. 12. r 1 Thes. v. 23, 24. s Jer. xxxii.
40. t Ezek. xxxvi. 37. Eph. v. 29. Isa. xxvii. 9. u Hos.
xiii. 14. v Psalm xvi. 10. w Dan. xii. 2, 3. Isa. xvi. 19.

in weakness, I will raise in power; what is sown in corruption, I will raise in incorruption; what is sown a natural body, I will raise a spiritual body.^a This very flesh of yours, this corruptible flesh, shall put on incorruption; and this mortal shall put on immortality;^b death shall be swallowed up in victory, and mortality of life.^c Fear not, O my children; come and I will show you the enemy that you dreaded: see, here lies the king of terrors, like Sisera in the tent, fastened to the ground, with the nails struck through his temples. Behold the grateful present, the head of your enemy in a charger: I bequeath you your conquered adversary, and make over death as your legacy.^d O death, where is thy sting? Where now is thine armor, wherein thou trusted?^e come, my people, enter into your chambers;^f come to your beds of dust, and lay you down in peace, and let your flesh rest in hope,^g for even in this flesh shall you see God.^h O ye slain of death, I will redeem you from the power of the grave,ⁱ and fashion those vile bodies like unto the glorious body of your exalted Redeemer.^j Look, if you can, on the sun when shining in his strength; with such dazzling glory will I clothe you, O ye of little faith.^k

x 1 Cor. xv. 42, 43, 44. y 1 Cor. xv. 53. z 2 Cor. v. 4.
 1 Cor. xv. 54. a 1 Cor. iii. 22. b 1 Cor. xv. 55. c Isa.
 xxvi. 20. d Isa. lvii. 2. e Psalm xvi. 9. xix. 25, 26, 27.
 f Psalm xlix. 15. g Phil. iii. 21. h Matt. xiii. 43.

4. *From the dungeon of eternal darkness.*

From the terrible dungeon of eternal darkness do I hereby free you. Fear not, you shall not be hurt of the second death.ⁱ You are delivered from the wrath to come, and shall never come into condemnation.^j The flames of Tophet shall not be able to singe the hairs of your head; no, nor the smell of the fire pass upon you.^k Stand upon the brink, and look down into the horrible pit, the infernal prison, from whence I have freed you. See you how the smoke of their torments ascendeth for ever?^l hear you the cursings and ravings, the roarings and blasphemies?^m What think you of those hellish fiends? Would you have been willing to have had them for your companions and tormentors?ⁿ What think you of those chains of darkness? Or of the rivers of brimstone, of the instruments of torment for soul and body, of those weepings, and wailings, and gnashings of teeth?^o Can you think of an everlasting banishment, of "Go ye cursed?" Could you dwell with everlasting, could you abide with devouring fire?^p This is the inheritance you were born to;^q but I have cut off the entail, and wrought for you a great salvation. I have not appointed you to wrath;^r but my thoughts towards you are thoughts of peace.^s

i Rev. ii. 11. Rom. viii. 1. j 1 Thes. v. 10. John v. 24.
 k Dan. iii. 27. l Rev. xiv. 11. m Matt. xxv. 30. n Matt. xxy.
 41. o Matt. viii. 12. p. Isa. xxxiii. 14. q Eph. ii. 3.
 r 1 Thes. v. 9. s Jer. xxix. 11

III. *Our protection from all enemies : 1. From the arrests of the law.*

Here I deliver you your protection. From all your enemies I will save you ;^t I grant you a protection from the arrests of the law ; your surety hath fully answered it.^u My justice is satisfied, my wrath is pacified, my honor is repaired.^v Behold, I am near that justify you ;^w who is he that shall condemn you ?

2. *From the usurped dominion of the powers of darkness.*

I will tread Satan shortly under you,^x and I will set your feet in triumph upon the necks of your enemies. Let not your hearts be troubled, though you must wrestle with principalities and powers, and the rulers of the darkness of this world :^y For stronger is He that is in you, than he that is in the world :^z He may bruise your heel, but you shall bruise his head.^a Behold your Redeemer, leading captivity captive, spoiling principalities and powers, and triumphing over them openly in his cross,^b See how Satan falleth like lightning from heaven ;^c and the Samson of your salvation beareth away the gates of

^t 2 Kings xvii. 39. ^u Gal. iii. 13. Rom. iv. 10. ^v Dan. ii. 24. 2 Cor. v. 19, 20. ^w Isa. l. 8. ^x Rom. xvi. 20. ^y Eph. vi. 12. ^z 1 John iv. 4. ^a Gen. iii. 15, ^b Col. ii. 15 ^c Luke x. 18.

hell, posts and all, upon his shoulders, and setteth them up as trophies of his victory! How he pulleth out the throat of the lion, and lifteth up the heart of the traitor upon the top of his spear; and washeth his hands and dyeth his robes in the blood of those your enemies!^d

3. *From the victory of the world.*

Neither its frowns nor its flatteries shall be too hard for your victorious faith.^e Though it raise up Egypt, and Amalek, and Moab, against you, yet it shall never keep you out of Canaan.* Be of good comfort, your Lord hath overcome the world.^f Though its temptations be very powerful, yet this upon my faithfulness will I promise you—that none shall come upon you, but what you shall be able to bear.^g But if I see such trials (which you fear) would be too hard for your graces, and overthrow your souls, I will never suffer them to come upon you; nay, I will make your enemy to serve you; and do bequeath the world, as part of your dowry, to you.^h

d Isa. lxlii. 1, 2, 3. e 1 John v. 4. Gal. i. 4. f John xvi. 33. g 1 Cor. x. 13. h 1 Cor. iii. 22.

* It was an excellent saying of Eusebius Emesenus—"our fathers overcame the torrents of the flames, let us overcome the fiery darts of vice." Consider that the pleasure and sweetness that follow victory over sin, is a thousand times beyond that seeming sweetness that is in sin.

4. *From the curse of the cross.*

Afflictions shall prove a wholesome cup to you ;ⁱ your Lord hath drunk the venom in his own body, and what remains for you is but a healthful potion, which, I promise, shall work for your good.^j Be not afraid to drink, nor desire the cup should pass from you ;, I bless the cup before I give it unto you ;^k drink you all of it, and be thankful ;^l you shall find my blessing at the bottom of the cup to sweeten the sharpest afflictions to you.^m I will stand by you in all conditions, and be a fast friend to you in every change ;ⁿ In the wilderness I will speak comfortably to you ;^o and in the fire and in the water, I will be with you. I will be a strength to the poor, and a strength to the needy in his distress ; a refuge from the storm, and a shadow from the heat,^p when the blast of the terrible ones is as a storm against the wall. Your sufferings shall not be a cup of wrath, but a grace-cup ; not a curse, but a cure ; not a cup of trembling, but a cup of blessing to you ;^q—they shall not hurt you, but heal you.^r My blessing shall attend you in every condition.^s I say, not only blessed shall you be in your basket, and blessed in your store, but blessed shall you be in your poverty,^t and blessed shall you be in your straits. Not only blessed

ⁱ Psalm cxix. 71. ^j Rom. viii. 28. ^k Job. v. 17. ^l Matt. xxvi. 26, 27. ^m Jam. i. 12. ⁿ v. 11. Psalm xciv. 12. ^o Isa. xlii. 2. ^p Hos. ii. 14. ^q Isa. xxv. 4. ^r Heb. xii. 6, 7, 8. ^s Psalm cxix. 67. ^t Gen. xxviii. 15.

shall you be in your cities, and blessed shall you be in your fields, but blessed shall you be in your bonds, and blessed shall you be in your banishment ;^u blessed shall you be when you are persecuted, and when you are reviled, and your name is cast out as evil ; yea, then, doubly blessed.^v My choicest blessings, greatest good, and richest sweets, will I put into your evil things.^w These happy *immunities*, these glorious *liberties* of the sons of God, by this immutable charter I do for ever settle upon you.

SECTION II.

The privileges and prerogatives of the covenant.

Yea, I will not only free you from your miseries, but will confer upon you royal privileges and prerogatives, and instate you into higher and greater happiness than ever you have fallen from. Lo, I give myself to you, and all things with myself.

Behold, O ye sons of men ! Behold, and wonder ! Be astonished, O heavens ! Be moved, ye strong foundations of the earth ! For you shall be my witnesses. This day do I, by covenant, bestow myself upon my servants.^x

^u Matt. xix. 29, 30. 1 Pet. iii. 14. ^v Matt. v. 10—12.
^w 1 Pet. iv. 13, 14. Luke vi. 20, 21, 22. ^x Gen. xvi. 7.

He gives himself to us : 1. For our God.

I will be your God for ever and ever,^y your own God ;^z nothing in the world is so much your own as I. The houses that you have built, that you have bought, are not so much yours as I am. Here you are tenants at will ; but I am your eternal inheritance :^a these are loans for a season, but I am your dwelling place in all generations.^b You have no where so great a propriety, so sure and unalterable a claim, as you have here. What do you count your own ? Do you count your bodies your own, your souls your own ? Nay, these are not your own, they are bought with a price.^c But you may boldly make your claim to me ; you may freely challenge an interest in me.^d

To be to us, instead of relations, 2. Our friend.

Come near, and fear not ; where should you be free, if not with your own ? Where should you be bold, if not at home ? You were never in all the world, so much at home, as when you are with me. You may freely call on me, whenever you have need ;^e I will be all to you that you can wish ; I will be a friend to you.^f My secrets

^y Psalm xlviii. 14. Jer. xxxii. 38. Rev. xxi. 3. ^z Ps. lxxvii. 6. ^a Psalm xvi. 5. lxxiii. 20. ^b Psalm xc. 6. ^c 1 Cor. vi. 19, 20. ^d Jer. iii. 19. Isa. lxiii. 16. ^e Psalm l. 15. Jer. xlix. 11. Psalm cxlv. 18. ^f Isa. xli 8. James ii. 23.

shall be with you,^f and you shall have all freedom and access to me, and liberty to pour out all your hearts into my bosom.^g

3. *Our physician.*

I will be a physician to you. I will heal your backslidings, and cure all your diseases.^h Fear not; never did any soul sink, that left itself in my hands, and would but follow my prescriptions.

4. *Our shepherd.*

I will be a shepherd to you.ⁱ Be not afraid of evil tidings, for I am with you; my rod and my staff shall comfort you. You shall not suffer or want, for I will feed you. I will cause you to lie down in green pastures, and lead you beside the still waters.^j I will gather you with mine arm, and carry you in my bosom; and will lead on softly, as the flock and the children be able to endure.^k If officers be careless, I will do the work myself. I will judge between cattle and cattle. I will seek that which was lost, and bring again that which was driven away; and bind up that which was broken, and strengthen that which was sick: but I will destroy the fat

^f Psalm xxv. 14. John xv. 15. ^g Eph. iii. 12. Heb. iv. 16. ^h Hos. xiv. 4. Psalm ciii. 3. ⁱ Psalm xxiii. 1. lxxx. 1. ^j Psalm xxiii. ^k Isa. xl. 11. Gen. xxxiii. 13, 14.

and the strong, and will feed them with judgment.¹ I will watch over my flock by night.² Behold, I have appointed my ministers as your watchmen, and overseers that watch for your souls.³ Yea, mine angels shall be your guardians, and shall keep a constant guard upon my flock.⁴ And if, peradventure, the servants should sleep,⁵ mine own eyes shall keep a perpetual watch over you, by night and by day.⁶ The keeper of Israel neither slumbereth nor sleepeth,⁷ nor withdraweth his eyes from the righteous.⁸ I will guide you with mine eye, I will never trust you out of mine own sight.⁹

5. *Our sovereign.*

I will be a sovereign to you. The Lord is your judge, the Lord is your lawgiver, the Lord is your king.¹⁰ Fear not the unrighteousness of men; I will judge your cause, I will defend your rights.¹¹ You shall not stand at man's bar, you shall not be cast at their vote; let them curse, I will bless; let them condemn, I will justify.

When you come upon trial for your lives, to have your eternal state decided, you shall see

¹ Ezek. xxxiv. 2, 3, 4, 16, 17. ² m Isa. xxvii. 3. ³ n Heb. xlii. 17. Acts xx. 28. ⁴ o Dan. iii. 28. vi. 22. ⁵ p Psalm xxxiv. 7. Matt. xiii. 25, 27. ⁶ q Psalm xxxv. 15. xxxiii. 18. ⁷ 2 Chron. xvi. 9. ⁸ r Psalm cxxii. 3, 4. ⁹ s Job. xxxvi. 7. ¹⁰ t Psalm xxxii. 8. ¹¹ u Isa. xxxiii. 22. ¹² v Deut. xxxii. 35. Psalm cxi. 12. ix. 4.

your friend, your father upon the bench.^w Into my hands shall your cause be cast, and you shall surely stand in judgment, and be found at the right hand among the sheep, and hear the king say, "Come, ye blessed, inherit the kingdom."^x

6. *Our husband.*

I will be a husband to you.^y In loving kindness and in mercies will I betroth you unto me for ever.^z I will espouse your interest, and will be as one with you, and you with me:^a You shall be for me, and not for another; and I also will be for you.^b Though I found you as an helpless infant, exposed in its blood, all your unworthiness doth not discourage me. Lo, I have looked upon you, and spread my skirt over you, and put my comeliness upon you. Moreover, I enter into covenant with you, and you shall be mine.^c Behold, I do (as it were) put myself out of my own power, and do here solemnly, in this my marriage-covenant, make away myself to you;^d and, with myself, all things;^e I will be an everlasting portion to you.^f Lift up now your eyes eastward, and westward, and northward, and southward: Have ye not a worthy portion,

w Psalm l. 6. Eccl. iiii. 16, 17. x Matt. xxv. 33, 34. z 33. y Isa. liv. 5. z Hos. ii. 19, 20. a John xvii. 11, 22, 23. 1 John iv. 15, 16. Rev. xxi. 3. b Hos. iii. 3. c Ezek. xvi. 4 to 10. d Jer. xxiv. 7. xxx. 21, 22. xxxi. 33, 34. e Romans viii. 32. Rev. xxi. 7. f Ezek. xlv. 28. Jer. li. 19. Psalm cxix. 57.

a goodly heritage? Can you cast up your riches, or count your own happiness? Can you fathom immensity, or reach omnipotency, or comprehend eternity? All this is yours. I will set open all my treasures to you, I will keep back nothing from you.

SECTION III.

He maketh over himself to us in all his essential perfections and personal relations.

All the attributes in the Godhead, and all the persons in the Godhead, do I hereby make over to you. I will be yours in all my essential perfections, and in all my personal relations.

I. In all mine essential perfections.

1. His eternity as the date of our happiness.

My eternity shall be the date of your happiness.

I am the eternal God; and while I am, I will be life and blessedness to you.^a I will be a never failing fountain of joy, and peace, and bliss unto you.^b I am the first and the last, that was, and is, and is to come; and mine

^a Psalm xxix. 10, 11. cxlvi. 10. 1 Tim. i. 17. 1 Pet. v. 10.
^b Psalm xxxvi. 7, 8. 9. xvi. 11

eternal power and Godhead shall be bound to you.^a

I will be your God, your Father, your friend, while I have any being.^b Therefore fear not, for the eternal God is your refuge; and underneath are the everlasting arms.^c My durable riches and righteousness shall be yours; though all should forsake you, yet will not I forsake you. When the world, and all that is therein, shall be burnt up, I will be a standing portion for you. When you are forgotten among the dead, with everlasting loving-kindness will I remember you.^f

2. *His unchangeableness, as the rock of our rest.*

Mine unchangeableness, as the rock of your rest.^e When all the world is like the troubled ocean round about you, here you may fix and settle; I am your resting-place.^h

The immutability of my nature, and of my counsel, and of my covenant, a foothold for your faith, and a firm foundation for your strong and everlasting consolation.ⁱ When you are afflicted tossed with tempests, and not comforted, I put into me; I am a haven of hope, I am a har-

^a Isa. xxxv. 10. Jer. xxxii. 40. ^b Isa. ix. 6. Jer. xxxi. 9. ^c Deut. xxxiii. 27. ^d Prov. viii. 10. ^e Heb. xiii. 5. Ps. xxvii. 10. Isa. liv. 10. ^f Mal. iii. 6. Psalm lxii. 6, 7. xcii. 13. ^g Jer. i. 6. 2 Chron. xiv. 11. ^h 2 Tim. ii. 19. Heb. vi. 17, 18. ⁱ Isa. liv. 11.

bor of rest for you; here cast your anchors, and you shall never be moved.^a

3. *His omnipotency for our guard.*

Mine omnipotency shall be your guard. I am God Almighty, your Almighty Protector, your Almighty Benefactor.^b

What, though your enemies are many?^c More are they that are with you, than they that are against you; for I am with you.^d What, though they are mighty?—They are not almighty. Your Father is greater than all, and none shall pluck you out of my hands.^e Who can hinder my power, or obstruct my salvation?^f Who is like unto the God of Jeshurun, who rideth on the heaven for your help, and in his excellency on the sky? I am the sword of your defence, and the shield of your excellency.^g I am your rock and your fortress, your deliverer, your strength, the horn of your salvation, and your high tower.^h I will maintain you against all the power of the enemy: you shall never sink, if omnipotency can support you.ⁱ The gates of hell shall not prevail against you: your enemies shall find hard work of it. They shall

a Jer. xvii. 13, 17. Psalm xlv. 1, 2, 5. cxv. 1. b Gen. xv. 1. xvii. 1. c Psalm xxv. 19. d 2 Chron. xxii. 7, 8. 2 Kings vi. 16. e John x. 28. f Isa. xliii. 13. Dan. iv. 35. 2 Pet. ii. 9. g Deut. xxxiii. 26, 29. h Psalm xviii. 2. i 1 Pet. i. 5. Exod. xxviii. 12. Heb. vii. 25. ix. 24. j Matt. 18.

overcome victory, or enervate omnipotency, or corrupt fidelity, or change immutability, or else they cannot finally prevail against you; either they shall bow or break.^a Though they should exalt themselves as the eagle, though they should set their nest among the stars, even there will I bring them down, saith the Lord.^b

4. *His faithfulness, for our security.*

My faithfulness shall be your security.^c My truth, yea, my oath shall fail, if ever you come off losers by me.^d I will cause you to confess, when you see the issue of all my providences, that I was a God worthy to be trusted, worthy to be believed, worthy to be rested in and relied upon.^e If you walk not in my judgments, you must look for the rod; and you shall see that I am not in jest with you, nor will indulge you in your sins.^f Nevertheless, my loving-kindness will I never take from you, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.

5. *His mercies, as our store.*

My mercies shall be your store.^g I am the Father of mercies; and such a Father I will be

^a Rev. iii. 9. Isa. lxvi. 4. ^b Obad. 4. Jer. xlix. 16
^c Psalm lxxxix. 33, 34, 35. ^d Isa. liv. 9, 10. Mark x. 29, 30. ^e Psalm xxxiv. 4, 5, 6, 8. lxxxiv. 12. cxlvi. 5. Jer. xvii. 7, 8. Psalm xxii. 4. 5. ^f Psalm lxxxix. 30, 31, 32, &c. Amos iii. 9. 1 Sam. xii. 15. 1 Pet. iv. 17. ^g Isa. xlvii. 7. lxiii. 7. Psalm cxix. 41.

to you.^a I am the Fountain of mercies; and this Fountain shall be ever open to you.^b My mercies are very many, and they shall be multiplied towards you;^c very great, and they shall be magnified upon you;^d very sure, and they shall be for ever sure to you;^e very tender, and they shall be infinitely tender of you.^f Though the fig-tree do not blossom, nor the vine bear, nor the flock bring forth; fear not, for my compassions fail not.^g Surely goodness and mercy shall follow you all the days of your lives.^h I will make an everlasting covenant with you, that I will not turn away from you to do you good.ⁱ I swear that I will show you the kindness of God.^j I can as soon forget to be God, as forget to be gracious.^k While my name is "Jehovah, merciful, gracious, long-suffering, abundant in goodness and truth," I will never forget to show mercy to you.^l All my ways towards you shall be mercy and truth.^m I have sworn that I would not be wroth with you, nor rebuke you; for the mountains shall depart, and the hills be moved; but my kindness shall not depart from you; neither shall the covenant of my peace be removed, saith the Lord that hath mercy on you.

^a 2 Cor. i. 3. ^b Psalm xxxvi. 9. Rev. xxi. 6. ^c Neh. ix. 17. Isa. lv. 7. ^d 1 Chron. xxi. 13. Gen. xix. 19. ^e Isa. xlii. 23. ^f Psalm cxix. 156. ciii. 4. ^g Hab. iii. 17. Lam. ii. 22. ^h Psalm xxiii. 6. ⁱ Jer. xxxii. 40. ^j 1 Sam. xii. 14, 15, 17. xxv. 9, 10. ^k Psalm lxvii. 9. ^l Psalm ciii. 17. xxxiv. 6, 7. ^m Psalm xxv. 10.

6. *His omniscieney, as our overseer.*

Mine omniscieney shall be your overseer. Mine eyes shall be ever open, observing your wants, to relieve them, and your wrongs, to avenge them.^a Mine ears shall be ever open, to hear the prayers of my poor, the cries of mine oppressed, the clamors, the calumnies, and reproaches of your enemies.^b Surely I have seen your affliction, and known your sorrows: and shall not God avenge his own elect? I will avenge them speedily.^c I see the secret plots and designs of your enemies against you,^d and will disannul their counsels;^e I see your secret integrity, and the uprightness of your heart towards me, while the carnal and censorious world condemns you as hypocrites.^f Your secret prayers, fasts, and tears, which the world knoweth not of—I observe them, and I record them.^g Your secret care to please me, your secret pains with your own hearts, your secret self-searching and self-denial,—I see them all; and your Father, which seeth in secret, shall reward them openly.^h

a 1 Pet. iii. 12. Exod. iii. 7. b Psalm xxxiv. 15. Exod. ii. 24, 25. Zeph. ii. 8, 9, 10. c Luke xviii. 2, 7, 8. d Pa. xxxvii. 12. lxxxiii. 3, 4. xxxiii. 10. Jer. xi. 19. e Isa. viii. 10. xxix. 14, 15. lvi. 17. f Job i. 8, 9, 10, 11. 2 Chron. xv. 17. g Matt. iv. 6, 18. Acts x. 4. h Matt. xxv. 34, 35, 36. 2 Chron. xxxiv. 27.

7. *His wisdom, as our counsellor.*

My wisdom shall be your counsellor. If any want wisdom, let him ask of me, and it shall be given him.^a I will be your deliverer. When you are in darkness, I will be a light to you,^b I will make your way plain before you.^c You are but short-sighted, but I will be eyes to you.^d I will watch over you, to bring upon you all the good I have promised,^e and to keep off all the evil you fear; or to turn it into good.^f You shall have your food in its season, and your phy ic in its season; mercies, afflictions, all suitable and in their season.^g

I will outwit your enemies, and make their oracles to speak but folly.^h The old serpent shall not deceive you, I will acquaint you with his devices.ⁱ The deceitful hearts you fear, shall not undo you; I will discover their wiles.

I know how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished.^j Trust in me with all your hearts, and lean not to your own understanding;^k I am God that performeth all things for you.^l I will forfeit the reputation of my wisdom, if I make you not to acknowledge, when you see the end of the Lord,^m (though at

^a James i. 5. ^b Micah vii. 8. ^c Isa. xlii. 16. lvii. 14.
^d Isa. xlii. 6, 7. xlix. 6. ^e Jer. xxxi. 28. xxxii. 41, 42.
^f Psalm xci. 10, 14. Jer. xxiv. 5. ^g Psalm xxiii. 2, 3. 1 Pet.
 i. 6. Isa. xxvi. 7, 8, 9. ^h Isa. xix. 3 to 15. ⁱ 2 Cor. ii. 17.
^j 2 Pet. ii. 9. ^k Pro. iii. 5. ^l Psalm lvii. 2. ^m James v. 11.

present you wonder, and reach not the meaning of my proceedings,^a) that all my works are in weight, and in number, and in time, and in order;^b if I force you not to cry out, "Manifold are thy works; in wisdom hast thou made them all."^c

8. *His justice, as our avenger and rewarder.*

My justice shall be your avenger and rewarder.^d Fear not to approach; fury is not in me.^e My justice is not only appeased towards you, but engaged for you.^f I am so fully satisfied in the sacrifice of my Beloved, that justice itself, that was as a flaming sword drawn against you, doth now greatly befriend you; and that which was an amazing, confounding terror, shall now become your relief and consolation.^g Under all your oppressions, here shall your refuge be.^h Let me know your grievances, my justice shall right your wrongs, and reward your services.ⁱ You may conclude upon your pardon, conclude upon your crowns, conclude upon reparation for all your injuries; and all from the sweet consideration of my justice;^j the thought of which, to others, is as the horrors of the shadow of death.

^a Jer. xii. 1. ^b Eccl. iii. 1, 14. ^c Psalm xxxiii. 4. cxlv. 10. civ. 24. ^d 2 Thess. i. 6. 2 Tim. iv. 8. ^e Isa. xxvii. 4. ^f Isa. xii. 1. ^g Eccl. iii. 17. v. 8. Psalm ix. 1, 9 to 14. xlvii. 1. xcix. 1. ^h Psalm vi. 9. ciii. 6. ⁱ Psalm cixvi. 7. Heb. vi. 10. ^j 1 John i. 9, 11, 12. 2 Tim. iv. 8. 2 Thess. i. 4, 5. 1 Pet. ii. 23.

If you sin, despair not; remember, I am just to forgive you. If you are at any pains or cost for me, do not count it lost, for I am not unrighteous to forget you. I am the Righteous Judge, that have laid up for you, and will set on you, the crown of righteousness. Are you reviled, persecuted, defamed? Forget not that I am righteous to render tribulation to them that trouble you; and to you that are troubled, rest with me. Though all your services and sufferings deserve not the least good at my hands, yet as I have freely passed my promise to reward them, so I will as justly keep it.

9. *His omnipresence, as company for us.*

Mine omnipresence shall be company for you.^a Surely I will be with you, to bless you.^b No bolts, no bars, nor bonds, nor banishment, shall remove you from me, nor keep my presence and the influences of heaven from you.^c I am always with you:^d in your darkest nights, in your deepest dangers, I am at hand with you, a very present help in the time of trouble.^e I am not a God afar off, or asleep, or in a journey, when you need my counsel, mine ear, or aid. I am always nigh unto them that fear me.^f

No Patmos, no prison shall hinder the pre-

^a 1 Chron. xxii. 18. Josh. i. 5, 9. Isa. xli. 10. ^b Gen. xxi. 24. ^c Gen. xxxix. 21, 23. ^d Matt. xxviii. 20. ^e Ps. xli. 1. xxxiv. 18. ^f Psalm lxxxv. 9. cxiv. 18.

sence of my grace from you.^a My presence shall lighten the darkest dungeon where you can be thrust.^b

10. *His holiness, as a fountain of grace to us.*

My holiness shall be a fountain of grace to you.^c I am the God of hope,^d the God of love,^e the God of patience,^f the Author and Finisher of faith,^g the God of all grace;^h and I will give grace to you.ⁱ My design is to make you partakers of my holiness.^j

I will be a constant spring of spiritual life to you.^k The water that I shall give you, shall be in you as a well of water, springing up into everlasting life. The seed of life that I shall put in you, shall be so fed, and cherished, and maintained by my power, that it shall be immortal.^l The unction that you shall receive from the Holy One, shall abide in you, and teach you all things necessary for you; and, as it hath taught you, you shall abide in him.^m Keep but the pipes open, and ply the means which I have prescribed, and you shall flourish in the courts of your God.ⁿ Yea, I will satisfy your soul in

^a Rev. i. 9, 10. Acts xvi. 25, 26. ^b Acts xii. 7. Isa. lviii. 10. ^c John i. 16. 2 Pet. i. 4. ^d Rom. xv. 13. ^e 2 Cor. xiii. 11. ^f Rom. xv. 5. ^g Heb. xii. 2. ^h 1 Pet. v. 10. ⁱ Psalm lxxxiv. 11. ^j Heb. xii. 10. ^k Gal. ii. 20. John xiv. 19. viii. 12. x. 10. xiv. 6. ^l John iv. 14. ^m 1 John iii. 9. 1 Pet. i. 23. Col. ii. 19. ⁿ John xiv. 16, 17. 1 John ii. 20, 27. n Pro. viii. 34. Psalm xcii. 13.

drought, and make fat your bones, and ye shall be like a watered garden.^a Lo, I will be as the dew unto you, and you shall grow as the lily, and cast forth your roots as Lebanon; and your branches shall spread, and your beauty shall be as the olive tree;^b you shall still bring forth fruit in old age, you shall be fat and flourishing.^{c*}

11. *His sovereignty, to be, as it were, commanded by us.*

My sovereignty shall be commanded by you.^d You shall be my favorites, men of power to prevail with me.^e All mine attributes shall be at the command of your prayers.^f

12. *His all-sufficiency, to be the lot of our inheritance.*

In short, mine all-sufficiency shall be the lot of your inheritance.^g My fulness is your trea-

^a Isa. lviii. 11. ^b Hos. xiv. 5, 6. ^c Psalm xcii. 14.
^d Gen. xxxii. 26, 28. Matt. xxi. 22. ^e Hos. xii. 4. James
 v. 17, 18. ^f Isa. xlv. 3, 11. ^g Gen. viii. 1. Psalm xvi.
 5, 6.

* We understand this passage as referring to those worshippers who were constant in their attendance in the courts of the tabernacle, as if they had been trees there planted—these the psalmist considers as flourishing in faith and hope, and bringing forth the fruits of righteousness to old age, like the olive.

sure;^a my house is your home.^b You may come as freely to my store, as to your own cupboard;^c you may have your hand as freely in my treasures, as in your own purses.

You cannot ask too much, you cannot look for too much, from me.^d I will give you comforts, or be myself to you instead of all comforts.^e You shall have children, or I will be better to you than ten children;^f you shall have riches, or I will be more to you than all riches.^g

You shall have friends, if best for you; or else I will be your comforter in your solitude;^h your counsellor in your distress.ⁱ If you leave father or mother, or houses, or lands, for my sake, you shall have a hundred-fold in me, even in this time.^j When your enemies shall remove your comforts, it shall be but as letting the cistern run, and opening my fountain; or putting out the candles, and letting in the sun. The swelling of the waters shall raise higher the ark of your comfort.^k I will be the staff of bread to you, your life and the strength of your days.^l I will be a house and home to you; you shall dwell with me; yea, dwell in me, and I in you.^m I will stand and fall with you.ⁿ I will repair your

^a Numb. xviii. 20. Deut. x. 9. Psalm xvi. 5, 6. ^b Psalm xcl. 1, 9. ^c Eph. iii. 12. ^d Eph. v. 20. Matt. vii. 7, 8. ^e Gen. xv. 1. Psalm lxxxiv. 11. ^f 1 Sam. i. 8. Isa. lvi. 5. ^g 2 Cor. vi. 10. ^h Isa. li. 5. John xiv. 18. 2 Cor. i. 3, 4. ⁱ Psalm lxxiii. 25, 26. ^j Mark x. 30. ^k Rom. v. 3. Heb. x. 34. Acts v. 41. ^l Deut. xxx. 20. Isa. xxxiii. 16. ^m Deut. xxxiii. 12. John xiv. 23. 1 John iii. 24. ⁿ Psalm xxxvii. 17, 24. lvi. 4. Isa. xli. 10.

losses, and relieve your needs.^a Can you burn out the lamp of heaven, or lave out the boundless ocean with your hands? Why, the sun shall be dark, and the sea be dry, before the Father of lights, the Fountain of mercies shall be exhausted. Behold, though the world hath been spending upon the stock of my mercy, ever since I created man upon the earth, yet it runs with full stream; still my sun doth diffuse its rays, and disburse its light, and yet shines as bright as ever; much more can I dispense of my goodness, and fill my creatures brimful and running over, and yet have never the less in myself: and till this all-sufficiency be spent, you shall never be undone. I am the God of Abraham, and of Isaac, and of Jacob;^b and whatever I was to them, I will be to you.

Are you in want? You know whither to go: I am ever at home; you shall not go away empty from my door. Never distract yourselves with cares and fears, but make known your requests by prayer and supplication unto me;^c I will help when all do fail.^d When friends fail, and heart fails,^e when your eye-strings and your heart-strings crack, when your acquaintance leaves you, and your soul leaves you, my bosom shall be open to you;^f I will lock up your dust, I will receive your souls.

^a Phil. iv. 19. Mark viii. 35. Matt. xix. 27, 28, 29.

^b Exod. iii. 6. ^c Phil. iv. 6. ^d Psalm lxxiii. 26. ^e Isa.

^f Psalm cii. 17. ^g Psalm lxxiii. 26. ^h Psalm xlii.

ⁱ Jer. v. 1. Luke xv. 22.

13. His infiniteness, to be the extent of our inheritance.

And mine infiniteness shall be the extent of your inheritance. Can you, by searching, find out God? Can you find out the Almighty to perfection? It is as high as heaven; what can you do? Deeper than hell; what can you know? ^a This height incomprehensible, this deep unfathomable, shall be all yours, for ever yours.

I am your inheritance, which no line can measure, no arithmetic can value, no surveyor can describe. ^b

Lift up now your eyes to the ancient mountains, and to the everlasting hills; all that you can see is yours. ^c But your short sight cannot ken the moiety of what I give you; and when you see and know most, you are no less than infinitely short of the discovery of your own riches. ^d

II. In all his personal relations.

Yea, further, I will be yours in all my personal relations.

^a Job xi. 7, 8. Psalm i. 7. ^b Ezek. xlv. 28. Eph. iii. 8. ^c 1 Tim. vi. 16. Psalm cxlv. 3. ^d Gen. xlix. 25, 26. Eph. iii. 8. Rom. xi. 33. John xvii. 22, 24.

First., God the Father, to be a Father to us.

I am the everlasting Father, and I will be a Father to you.^a I take you for my sons and daughters.^b Behold I receive you, not as servants, but as sons, to abide in my house for ever.^c Whatever love or care children may look for from their father, that may you expect from me;^d and much more, as I am wiser, and greater, and better than any earthly parents. If earthly fathers will give good things to their children, much more will I give to you.^e If such cannot forget their children, much less will I forget you.^f What would my children have? Your father's heart, and your father's house; your father's care, and your father's ear; your father's bread, and your father's rod;—all these shall be yours.^g

1. He promiseth his fatherly affection.

You shall have my fatherly affection. My heart I share among you, my tenderest love I bestow upon you.^h

^a John xx. 17. ^b 2 Cor. vi. 18. ^c John viii. 35, 36. ^d Mat. vi. 31, 32. ^e Luke xi. 13. ^f Isa. xlix. 15. ^g Job vii. 17. John xiv. 2. 1 Pet. v. 7. Matt. vii. 9. Luke xii. 30, 31, 32. Heb. xii. 7. ^h 1 John iii. 1. Jer. xxxi. 3. Isa. l. 8.

2. *His fatherly compassion.*

My fatherly compassion. As a father pitieth his children, so will I pity you.^a I will consider your frame, and not be extreme to mark what is done amiss by you; but cover all with a mantle of my pardoning love.^b

3. *His fatherly instruction.*

My fatherly instruction. I will cause you to hear the sweet voice behind you, saying "This is the way." I will tender your weakness, and inculcate mine admonitions, line upon line;^c and feed you with milk, when you cannot digest stronger meat.^d I will instruct you, and guide you with mine eye.^e

4. *His fatherly protection.*

My fatherly protection. In my fear is strong confidence, and my children shall have a place of refuge.^f My name shall be your strong tower; to which you may at all times fly, and be safe.^g To your strong hold, ye prisoners of hope!^h I am an open refuge, a near and inviolable refuge for you.ⁱ

^a Psalm ciii. 13, 14. ^b Psalm lxxviii. 39. ^c Isa. xxx. 21. ^d Isa. xxviii. 13. ^e 1 Cor. iii. 2. ^f Psalm xxxii. 8. ^g Prov. xiv. 26. ^h Prov. xviii. 10. ⁱ Zech. ix. 13. ^j Psalm xlviii. 3. Deut. iv. 7. Job. xi. 18, 19.

5. *His fatherly provision.*

My fatherly provision. Be not afraid of want; in your father's house there is bread enough.^a I will care for your bodies. Care not for what you shall eat, drink, or put on: let it suffice you, that your Heavenly Father knoweth that you have need of all these things.^b I will provide for your souls; meat for them, mansions for them, and portions for them.^c

Behold, I have spread the table of my gospel for you, with privileges and comforts that no man taketh from you.^d I have set before you the bread of life, and the tree of life, and the water of life:^e eat, O friends! Drink abundantly, O beloved.

But all this is but a taste of what I have prepared. You must have but similes and hints now; and be contented with glimpses and glances here: but you shall be shortly taken up into your Father's bosom, and live for ever in the fullest views of his glory.^f

6. *His fatherly probation.*

My fatherly probation. I will chasten you, because I love you; that you may not be condemned with the world.^g

^a Psalm xxxiv. 9. Luke xv. 17. ^b Matt. vi. 25 to the end. Luke xii. 22 to 34. ^c John vi. 30 to 59. Psalm cxlvi. 15. Psalm xvi. 5, 6. Lam. iv. 24. ^d Isa. xlv. 6. Matt. xxiii. 4. Prov. ix. 2. ^e John vi. 48. Rev. ii. 7. xxii. 17. ^f 1 Thess. iv. 17. ^g 1 Cor. xi. 32. Prov. iii. 11, 12.

Secondly, God the Son, to be a husband to us.

My Son I give unto you, in a marriage-covenant for ever.^a I make him over to you, as wisdom for your illumination; righteousness, for your justification; sanctification, for the curing of your corruptions; redemption, for your deliverance from your enemies.^b I bestow him upon you with all his fulness, all his merits, and all his graces.

He shall be yours in all his offices. I have anointed him for a *prophet*. Are you ignorant? He shall teach you; He shall be eye-salve to you.^c I have sent him to preach the gospel to the poor, to restore sight to the blind, and to set at liberty them that are bruised.^d

I have established him, by oath, as a *priest* for ever.^e If any sin, he shall be your advocate; he shall expiate your guilt, and make the atonement.^f Have you any sacrifice and service to offer? Bring it unto him, and you shall receive an answer of peace.^g Present your petitions by his hand; him will I accept.^h Having such an high priest over the house of God,ⁱ you may come and welcome; come with boldness.

Him have I set up as a *king* upon my holy hill of Sion. He shall rule you, he shall defend you.^j He is the king of righteousness, king of

a Isa. ix. 6. xlii. 6. 2 Cor. xi. 2. b 1 Cor. i. 30. c Isa. xlix. 6. xlii. 16. Rev. iii. 18. d Luke iv. 18. e Psalm cx. 4. f 1 John ii. 1, 2. Zech. xiii. 1. g 1 Pet. ii. 5. Heb. xiii. 15. h John xiv. 13, 14. i Heb. x. 12, 20, 21, 22. j Isa. ix. 6, 7. Matt. i. 21.

peace; and such a king shall he be to you.^a I will set up his standard for you; ^b I will set up his throne in you.^c He shall reign in righteousness, and rule in judgment. He shall be a hiding-place from the wind, and a covert from the tempest, and the shadow of a great rock in a weary land.^d He shall hear your causes, judge your enemies,^e and reign till he hath put all under his feet; ^f yea, and under your feet: for they shall be as ashes under you, and you shall tread them, saith the Lord of hosts.^g Yea, I will undo them that afflict you; and all they that despised you, shall bow themselves down at the soles of your feet.^h And you shall go forth, and behold the carcases of the men that have trespassed against me: their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh.ⁱ

Thirdly. God the Spirit to be counsellor and comforter to us.

My Spirit do I give unto you, for your counsellor and comforter.^j He shall be a constant inmate with you, and shall dwell in you, and abide with you for ever.^k I consecrate you as temples

^a Heb. vii. 2. Jer. xxiii. 6. Eph. ii. 14. ^b Isa. xlix. 22.
^c Psalms cx. 2. Luke xvii. 21. ^d Isa. xxxii. 2. ^e Isa. xi.
 3, 4, 5. ^f Psalm cx. 1. ^g 1 Cor. xv. 25. ^h Mal. iv. 3. ⁱ Isa.
 lx. 14. Zeph. iii. 19. ^j Isa. lxvi. 24. ^k John xvi. 7. Rom.
 viii. 14. ^l Ezek. xxxvi. 27. John xiv. 16, 17.

to his holiness.^a He shall be your guide, he shall lead you into all truth.^b He shall be your advocate, to indite your prayers and make intercession for you.^c He shall be oil to your wheels, and strength to your ankles; wine to your hearts, marrow to your bones, and wind to your sails. He shall witness your adoption:^d He shall seal you up to the day of redemption, and be to you the earnest of your inheritance, until the redemption of the purchased possession.^e

SECTION IV.

He giveth all things with himself, both present and to come.

And as I give you myself, so much more all things with myself;^f earth and heaven; life and death;^g things present, and things to come.^h

I. *Things present ours.*

Things present are yours. Lo, I give you Caleb's blessing,—the upper springs and the nether springs. I will bless you with all spiritual blessings, in heavenly places, in Christ.ⁱ

^a 1 Cor. iii. 16, 17. ^b Gal. v. 18. ^c John xiv. 26. ^d Rom. viii. 26, 27. ^e Rom. viii. 16. ^f Eph. i. 14. ^g iii. 14. ^h 2 Cor. i. 22. ⁱ Rom. viii. 32. ^j 1 Cor. iii. 22. ^k John xvi. 13. ^l Eph. i. 3.

First. *The upper springs, or blessings spiritual: as 1. Adoption, access, audience, peace, perseverance.*

To you pertaineth the adoption, and the glory, the covenants, and the service of God, and the promises.^a To you will I give the white stone and the new name,^b access into my presence,^c the acceptance of your persons,^d the audience of your prayers.^e

Peace I leave with you; my peace I give unto you.^f I will undertake for your perseverance, and keep you (if you are faithful) to the end; and then will crown mine own gift with eternal life.^g I have made you heirs of God, and co-heirs with your Lord Jesus Christ, and you shall inherit all things.^h

2. The protection of his angels.

I have granted you mine angels for your guardians. The courtiers of heaven shall attend upon you; they shall all be ministering spirits for your good.ⁱ Behold, I have given them charge over you, upon their fidelity to look after you; and, as the tender nurses, to bear you in their arms, and to keep you from coming to any hurt.^k

^a Rom. ix. 4. ^b Rev. ii. 17. ^c Eph. iii. 12. ^d Eph. i. 6. ^e 1 John v. 14, 15. James v. 14, 15, 16. ^f John xiv. 27. ^g Jer. xxxii. 40. John x. 28. Phil. i. 6. ^h Rom. viii. 17. Rev. xxi. 7. ⁱ Heb. i. 14. ^k Psalm xci. 11, 12.

These shall be as the careful shepherd, to watch over my flock by night, and to encamp round about my fold.^a

3. *The inspection of his ministers.*

My ministers I give for your guides.^b Paul, Apollos, Cephas,—all are yours.^c I am always with them, and they shall be always with you, to the end of the world.^d You shall have pastors after mine own heart;^e and this shall be my covenant with you, that my Spirit, which is upon you, and my words, which I have put into your mouth, shall not depart out of your mouth, nor the mouth of your seed, nor of your seed's seed, saith the Lord, from henceforth and for ever.^f

4. *The rod of his discipline.*

In short, all my officers shall be for the profiting and perfecting of you:^g all mine ordinances shall be for the edifying and saving of you.^h The very severities of my house, admonitions, censures, &c. and the whole discipline of my family, shall be for the preventing of your infection, the curing of corruption, the procuring of your salvation.ⁱ

^a Psalm xxxiv. 7. ^b Eph. iv. 11. ^c 1 Cor. iii. 22.
^d Matt. xxviii. 20. ^e Eph. iv. 13. ^f Jer. iii. 15. ^g xxiii. 4.
^h Isa. lix. 21. ⁱ Eph. iv. 12. ^j 2 Cor. xii. 19. Rom. i. 16,
 11 Cor. v. 5, 6, 7. Matt. xviii. 15. James v. 20,

My word have I ordained for converting your souls, enlightening your eyes, rejoicing your hearts, cautioning you of dangers, cleansing your defilements, and conforming you to mine image.^a To you I commit the oracles of God :^b here you shall be furnished against temptations ;^c hence you shall be comforted under distresses and afflictions ;^d here you shall find my whole counsel.^e This shall instruct you in your way, correct you in your wanderings, direct you into the truths to be believed, detect to you the errors to be rejected.^f

5. *The pledges of his sacraments.*

My sacraments I give you as the pledges of my love. You shall freely claim them ; they are children's bread. Lo, I have given them as seals, to certify all that I have here promised you ;^g and when these sacred signs are delivered unto you, then know and remember, and consider in your hearts, that I therein plight you my truth, and set to my hand, and do thereby ratify and confirm every article of these indentures, and do actually deliver into your own hands this glorious charter, with all its immunities and privileges, as your own for ever.^h

^a Psalm xix. 7, 8, 9, 11. Eph. v. 26. 2 Cor. iii. 18.
^b Rom. iii. 2. ^c Matt. iv. 4. Eph. vi. 11, 17. ^d Psalm
 cxix. 92, 93. ^e Acts xx. 27. ^f 2 Tim. iii. 16. Psalm cxix.
 105. ^g Rom. iv. 11. ^h 1 Cor. xi. 25. Gen. xvii. 10.

Secondly. *The nether springs, or mercies temporal : 1. The supply of his creatures.*

And having sowed to you so largely in spiritual blessings, shall you not much more reap the temporal? Be you not of doubtful mind;—all these things shall be added unto you.^a My creatures I grant for your servants and supplies.^b Heaven and earth shall minister to you: all the stars in their courses shall serve you, and (if need be) shall fight for you.^c And I will make my covenant for you with the beasts of the field, and with the fowls of heaven; and you shall be in league with the stones of the field, and all shall be at peace with you.^d I will undertake for all your necessities. Do I feed the fowls, and clothe the grass; and do you think that I will neglect my children?^e I hear the young ravens when they cry; shall I not much more fulfil the desire of them that fear me?^f Fear not; you shall be sure to want no good thing.^g You would not yourselves desire riches, pleasures, or preferment to your hurt. I will give meat to them that fear me; I will be ever mindful of my covenant.^h

^a Luke xii. 29, 31. ^b Psalm viii. 3 to the end. ^c Judges v. 20. ^d Job v. 23. Hos. ii. 18. ^e Matt. vi. 25 to the end. ^f Psalm cxlv. 19. cxlvii. 9. ^g Psalm xxxiv. 10. ^h Psalm cxl. 5.

2. *The co-operation of his providences.*

My providences shall co-operate to your good.^a The cross wind shall blow you the sooner and swifter into your harbor. You shall be preferred, when you seem most debased; and then be greatest gainers, when you seem to be deepest losers; and most effectually promote your good, when you seem most to deny it.^b

II. *Things to come ours.*

Things to come are yours: the perfecting of your souls, the redemption of your bodies, the consummation of your bliss.

1. *At death, in glorification initiate.*

When you have glorified me for a while on earth, and finished the work I have given you to do, you shall be caught up into paradise, and rest from your labors, and your works shall follow you.^c

2. *The convoy of angels.*

I will send of mine own lifeguard to conduct home your departing souls,^d and receive you

^a Rom. viii. 28. ^b 2 Cor. iv. 17. Mark x. 29. Phil. i. 29. ^c Rev. xiv. 13. Luke xxiii. 43. ^d Luke xvi. 22.

among the spirits of just men made perfect;^a and you shall look back upon Pharaoh, and all his host, and see your enemies dead upon the shore.

3. *Redemption from all afflictions and corruptions.*

Then shall be your redemption from all your afflictions, and all your corruptions.^b

4. *The thorn in the flesh taken out.*

The thorn in the flesh shall be pulled out, and the hour of temptation shall be over, and the tempter for ever out of work.

5. *The sweat wiped off from our brows.*

The sweat shall be wiped off from your brows, and the day of cooling and refreshing shall come; and you shall sit you down for ever under my shadow.^c For the Lamb that is in the midst of the throne, shall feed you, and lead you to the living fountains of waters.^d

6. *The tears wiped away from our eyes.*

The tears shall be wiped away from your eyes, and there shall be no more sorrow nor crying, neither shall there be any more pain; for

^a Heb. xii. 23. ^b Luke xxi. 28. Eph. iv. 30. ^c Acts iii. 19. Heb. iv. 9. ^d Rev. vii. 17.

the former things are passed away, and behold I make all things new.^a I will change Marah unto Naomi, and the cup of sorrow into the cup of salvation; and the bread and water of affliction, into the wine of eternal consolation.^b You shall take down your harps from the willows, and I will turn your tears into pearls, and your penitential psalms into songs of deliverance. You shall change your *Ichabods** into *Hosannahs*, and your *Ejahs*† of sorrow into *Hallelujahs* of joy.^c

¶ 7. *The cross taken off from our backs.*

The cross shall be taken off from your backs, and you shall come out of your great tribulations, and wash your robes, and make them white in the blood of the Lamb; and you shall be before the throne of God, and serve him night and day in his temple. And he that sitteth on the throne shall dwell among you; and you shall hunger no more, nor thirst any more; neither shall the sun light upon you, nor any heat.^d

a Rev. xxi. 4, 5. b John xvi. 20, 22. Luke vi. 21.
c Rev. xix. 1, 4, 6. d Rev. vii. 14, 15, 16.

[* *Where is the Glory?* or *There is no Glory*—An expression used by Eli's daughter-in-law, as a name for the son of whom she was delivered a little before her death, when she had heard of the tidings that the ark of God was taken, and that her father-in-law and her husband were dead. 1 Sam. iv. 19—21.]

[† *Ejah*, an exclamation of grief.]

8. The load taken off from our consciences.

The load shall be taken off from your consciences. Sins and doubts shall no more defile you, or distress you.^a I will make an end of sin, and knock off the fetters of your corruptions; and you shall be a glorious church, not having spot, or wrinkle, or any such thing; but holy, and without blemish.^b

9. The soul's admission into the chamber of presence, and vision of God.

Thus shall you be brought to the King, all glorious, in raiment of needle-work, and clothing of gold; with gladness and rejoicing shall you be brought, and enter into the King's palace.^c So shall the beloved of the Lord dwell safely by him; and you shall stand continually before him, and behold the beauty of the Lord, and hear his wisdom.^d Then will I open in you an everlasting spring of joy, and you shall break forth into singing, and never cease more, nor rest day or night, saying, "Holy, holy, holy."^e

Thus shall the grand enemy expire with your breath, and the body of death be put off with your dying body; and the day of your death, shall be the birth-day of your glory.^f

^a Rev. xxii. 17. Heb. xii. 23. ^b Eph. v. 27. Rev. vii. 9, 13, 14. ^c Psalm xlv. 9, 13, 14, 15. ^d 1 Cor. xiii. 12. ^e Rev. iv. 8. Psalm xvi. 11. ^f 2 Cor. v. 6, 8. Phil. i. 20-23. Luke xxiii. 43.

10. *At the resurrection, in glorification consummate, redemption complete. The return of the Redeemer. The raising of the body.*

Have faith in God.^a Wait but a little, and sorrow shall cease, and sin be no more: and then a little longer, and death shall be no more;^b but your last enemy shall be destroyed, and your victory completed. Yet a little while, and he that shall come, will come, and you also shall appear with him in glory.^c This same Jesus which is taken up from you into heaven,^d shall so come as he went up into heaven; and when he cometh, he will receive you to himself; that where he is, there you may be also.^e Behold his sign, he cometh in the clouds of heaven, with power and great glory; and every eye shall see him, and all the tribes of the earth shall mourn because of him.^f But you shall lift up your heads, because the day of your redemption draweth nigh.^g Then shall he sound his trumpet,^h and make you to hear his voice in your dust;ⁱ and shall send his mighty angels to gather you from the four winds of heaven; j who shall carry you in the triumphant chariot of the clouds, to meet your Lord;^k and you shall be prepared for him,

^a Mark xi. 22. ^b Rev. xx. 14. xxi. 4. ^c Heb. x. 37. Col. iii. 4. ^d Acts i. 11. ^e John xiv. 3. ^f Rev. i. 7. Matt. xxiv. 30. ^g Luke xxi. 28. John v. 28. ^h 1 Cor. xv. 52. ⁱ 1 Thess. iv. 16. ^j Matt. xxiv. 31. ^k 1 Thess. iv. 17.

and presented to him, as a bride adorned for her husband.^a

11. *Full conformity, both in body and soul, to our glorified Saviour.*

And as you have borne the image of the earthly, so shall you bear the image of the heavenly; and you shall be fully conformed, both in body and spirit, to your glorious head.^b

12. *Public approbation and absolution.*

Then shall he confess you before his angels,^c and you shall receive your open absolution before all flesh; and be owned, approved, and applauded in the public audience of the general assembly.^d

13. *Solemn espousals.*

And you shall be, with all royal solemnities, espoused unto the King of glory, in the presence of all his shining courtiers;^e to the envy, and confusion, and terror of your adversaries.^f

^a Rev. xxi. 2. ^b Phil. iii. 21. Heb. xii. 23. ^c Rev. xii. 5. ^d Matt. x. 32. xxv. 32, 34, 35. ^e Rev. xix. 7, 8. 9. ^f Cor. iv. 14. Matt. xxv. 31. ^f Luke xiii. 28.

**14. *The coronation and enthronement of the saints :
their sitting in judgment upon the world.***

So shall your Lord, with his own hand, crown you,^a and set you in thrones;^b and you shall judge men and angels,^c and you shall have power over the nations,^d and you shall set your feet upon the necks of your enemies.^e

Lo, I have set the very day for your instalment;^f I have provided your crowns, I have prepared the kingdom.^g Wherefore do you doubt, O ye of little faith? These are the true sayings of God.^h Are you sure that you are now on earth? So surely shall you be shortly with me in heaven. Are you sure that you shall die? So surely you shall rise again in glory. Lo, I have said it; and who shall reverse it? You shall see me, face to face, and be with me where I am, and behold my glory;ⁱ for I will be glorified in my saints, and admired in all them that believe.^j And all flesh shall know that I have loved you;^k for I will make you the instances of my grace;^l in whom the whole world shall see, how unutterably the Almighty God can advance the poor worms of the earth. And the despisers

^a Rev. ii. 10. ^b Rev. iii. 21. ^c Matt. xix. 28. ^d 1 Cor. vi. 2, 3. ^e Rev. ii. 26, 27. ^f Psalm xlix. 14. ^g Acts xvii. 31. ^h 2 Tim. iv. 8. ⁱ Matt. xxv. 34. ^j Rev. xix. 9. ^k 1 Cor. xiii. 12. ^l John xvii. 24. ^m 2 Thess. i. 10. ⁿ Rev. iii. 9. ^o Eph. i. 5, 6. ^p ii. 7.

shall behold, and wonder, and perish ;^a for they shall be witnesses to the riches of my magnificence, and exceeding greatness of my power.^b These shall go away into everlasting punishment, but you into life eternal.^c

15. *Our triumphant ascension into heaven.*

For no sooner shall their doom be past, but the bench shall rise,^d and the judge shall return with all his glorious train ; with sound of trumpet, and shouts incredible, shall he ascend, and shall lead you to your Father's house.^e Then shall the triumphal arches lift up their heads,^f and the everlasting gates stand open, and the heavens shall receive you all ; and so shall you be ever with the Lord.^g

And now will I rejoice over you with singing, and rest in my love ; and heaven shall ring with joys and acclamations, because I have received you safe and sound.^h

And in that day you shall know that I am a rewarder of them that diligently seek me ;ⁱ and that I did record your words,^j and bottle your tears, and tell your wanderings ;^k and kept an

^a Acts xiii. 41. ^b Luke xvi. 23. ^c Matt. xxv. 46.
^d Matt. xxv. 41, 46. ^e Psalm xiv. 14, 15. ^f Matt. xxv. 43.
 John xiv. 2. with 2 Cor. v. 1. ^g Psalm xxiv. 7. ^h 2 Pet. i. 11.
ⁱ John xii. 28. ^j 1 Thess. iv. 17. ^k Luke xv. 27.
 i Heb. xi. 6. j Mal. iii. 16. k Psalm lvi. 8.

account, even to a cup of cold water, of whatever you said or did for my name.^a

16. *Blessed eternity.*

You shall surely find, that nothing is lost ;^b but you shall have full measure, pressed down and running over ;^c thousands of years in paradise for the least good thought, and thousands of thousands for the least good word ; and then the reckoning shall begin again, till all arithmetic be exhausted : for you shall be swallowed up in a blessed eternity, and the doors of heaven shall be shut upon you, and there shall be no more going out.^d

17. *Glorious company.*

The glorious choir of mine holy angels, the goodly fellowship of my blessed prophets, the happy society of triumphant apostles, the royal hosts of victorious martyrs,—these shall be your companions for ever.^e And you shall come in white robes, with palms in your hands, every one having the harps of God, and golden vials full of odors ; and shall cast your crowns before me, and strike in with the multitude of the heavenly hosts, glorifying God, and saying, “Hallelujah ! the Lord God omnipotent reigneth !”^f Blessing,

^a Matt. x. 42. ^b 1 Cor. xv. 58. ^c Luke vi. 38. ^d Dan. xii. 2, 3. Rev. iii. 12. Luke xvi. 26. ^e Matt. viii. 11, 12. Heb. xii. 22, 23. ^f Rev. vii. 9, 10, 11, 12. xix. 5, 6.

honor, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and for ever."^a

18. *Beatifical vision.*

In short, I will make you equal to the angels of God;^b and you shall be the everlasting trumpets of my praise.^c You shall be abundantly satisfied with the fatness of my house, and I will make you drink of the rivers of my pleasures.^d You shall be an eternal excellency:^e and if God can die, and eternity run out; then, and not till then, shall your joys expire. For you shall see me as I am,^f and know me as you are known;^g and shall behold my face in righteousness, and be satisfied with my likeness.^h And you shall be the vessels of my glory; whose blessed use shall be, to receive the overflowings of my goodness, and to have mine infinite love and glory poured out into you, brimful and running over, for evermore.ⁱ

And blessed is he that hath believed; for there shall be a performance of the things that have been told him.^k The Lord hath spoken it, "You shall see my face, and my name shall be written in your foreheads; and you shall no more need the sun, or the moon; for the Lord God shall

^a Rev. v. 13. ^b Luke xx. 36. ^c Rev. vii. 10, 11, 12, 15
^d Psalm xxxvi. 8. ^e Isa. lx. 15. ^f 1 John iii. 2. ^g 1 Cor.
 xiii. 12. ^h Psalm xvii. 15. ⁱ Rom. ix. 23. ^j 2 Tim. ii. 20
 Rev. xxii. 1. ^k Luke i. 45.

give you light, and you shall reign for ever and ever.^{7a}

19. *He taketh us for his people.*

And as I give myself to you for your God, and all things with myself; so I take you for my covenant-people;^b and you shall be mine in the day when I make up my jewels, saith the Lord of hosts; and I will spare you, as a man spareth his own son that serveth him.^c The Lord shall count when he writeth up the people,—surely they are my children.^d

I do not only require you to be mine,^e if you would have me to be for you; but I do promise to make you mine, and to work in you^{*} the conditions which I require of you; I will circumcise your hearts to love me;^f I will take out the heart of stone;^g my laws will I write within you.^h

Yet you must know that I will be sought unto for these things,ⁱ and as ever you expect to partake of the mercies, I charge you to lie at the pool, and wait for my Spirit, and be diligent in the use of my means.^k

a Rev. xxii. 3, 4, 5. b Heb. viii. 10. Isa. xliii. 1. c Mal iii. 17. d Psalm lxxxvii. 6. e Lev. xx. 26. Ezek. xxxvi. 26. f Deut. xxx. 6. g Ezek. xxxvi. 26. h Jer. xxxi. 33. i Ezek. xxxvi. 37. k Prov. ii. 3, 4, 5. Luke xi. 13.

* The edition of Mr. Ryland, 1791, has the passage thus, "to work in you the graces and duties which," &c.

I am* content to abate the rigor of the old terms:^b I shall not stand upon satisfaction at your hands;^c I have received a ransom, and do only expect your acceptance;^d I shall not insist upon perfection.^e† Walk before me, and be upright; and sincerity shall carry the crown.^f‡ Yea, both the faith and obedience that I require of you, are mine own gifts.^g

I require you to accept of my Son by believing; but I will give you a hand, to take him,^h and to submit to and obey him: but I must and will guide your hand to write after him, and cause you to walk in my statutes.ⁱ I will take you by the arms, and teach you to go;^k I will order your steps.^l Yea, those things will I accept of you§ as the condition of life, which, viewed in the strictness of my justice,|| would deserve eternal death.^m Grace! grace! *Amen.*

b Rom. iv. 4, 6. c Luke vii. 42. d Rev. xxii. 17. 1 Tim. ii. 6. e 1 John i. 8, 9. f Gen. xvii. 1. Psalm xcvi. 11. g Eph. ii. 8. h Phil. i. 29. John vi. 65. i Ezek. xxxvi. 27. k Hos. xi. 3, 4. l Psalm xxxvii. 23, 31. m Eph. iii. 8. 1 Thess. iii. 10. Heb. v. 9. Eccles. vii. 20.

* Mr. Ryland's edition has in the text—"I do not treat you according to the rigor," &c.

† Mr. Ryland has a note in this place in these words, "that is, As the ground of acceptance and the matter of justification."

‡ Mr. Ryland's text here is, "and godly sincerity shall be approved by me."

§ Mr. Ryland's text is, "as the graces and actions of a religious life, which," &c.

|| Mr. Ryland's text is, "and as mixed with sin, would."

CHAP. III.

The Voice of the Redeemed after the Proclamation.

AMEN! Hallelujah! Be it to thy servants according to thy word! But who are we, and what is our father's house, that thou hast brought us hitherto? And now, O Lord God, what shall thy servants say unto thee? For we are silenced with wonder, and must sit down in astonishment; for we cannot utter the least of thy praises. What meaneth the height of this strange love? And whence is this unto us, that the Lord of heaven and earth should condescend to enter into covenant with dust? We are not worthy to be as the handmaids, to wash the feet of the servants of our Lord; how much less to be thy sons and heirs, and to be made partakers of all these blessed liberties and privileges which thou hast settled upon us! But for thy goodness' sake, and according to thine own heart, hast thou done all these great things. Even so, Father, because it seemed good in thy sight.

Wherefore thou art great, O God, for there is none like thee; neither is there any God besides thee.^a And what nation on earth is like thy people, whom God went to redeem for a people to himself, and to make him a name, and to do for

^a 2 Sam. vii. 18. to the end.

them great things and terrible ; for thou hast confirmed them to thyself, to be a people unto thee for ever ; and thou, Lord, art become their God.

Wonder, O heavens, and be moved, O earth, at this great thing !* For behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people ; and God himself shall be with them, and be their God. Be astonished, for the infinite breach is made up ; the offender is received, and God and man reconciled ; and a covenant of peace entered, and heaven and earth are all agreed upon the terms, and have struck their hands, and sealed the indentures. O happy conclusion ! O blessed conjunction !

Rejoice, O angels ; shout, O seraphims ; O all ye friends of the bridegroom, prepare an epithalamium ;* be ready with the marriage-song. Lo, here is the wonder of wonders ; for Jehovah hath betrothed himself for ever to his hopeless captives, and owns the marriage before all the world ; and is become one with us, and we with him. He hath bequeathed to us the precious things of the heaven above, and the precious things of the earth beneath, with the fulness thereof, and hath kept back nothing from us.

And now, O Lord, thou art that God, and thy words be true ; and thou hast promised this good-

a Rev. xxi. 4.

* A song or ode composed or sung in honor of the marriage of any one.

ness to thy servants,* and has left us nothing to ask at thy hands, but what thou hast already freely granted. Only the word which thou hast spoken concerning thy servants, establish it for ever, and do as thou hast said ; and let thy name be magnified for ever, saying, "The Lord of hosts, he is the God of Israel." *Amen, Hallelujah.*

CHAP. IV.

A Soliloquy, representing the believer's triumph in God's Covenant, and the various conflicts and glorious conquests of faith over unbelief.

SECTION I.

The Soul taketh hold on God's covenant.

YEA, hath God said, "I will be a God unto thee?" Is it true indeed? Will the Lord be mine? Will he lay aside the controversy, and conclude a peace? Will he receive the rebel to mercy, and open his doors to his prodigal? I will surely go unto my Father: I will take unto me words, and bow myself before his footstool; and say, "O Lord, I have heard thy words, and do here lay

hold on thy covenant ;^a I accept the kindness of God, and will adventure myself upon thy fidelity, and trust my whole happiness, here and hereafter, upon these thy promises."

Farewell, deceitful world ! Get thee under my feet. Too long have I feared thy vain threats ; too long have I been deluded with thy flattering promises. Canst thou promise me or deny me such things as God hath covenanted to give me ? I know thou canst not ; and therefore I renounce thee for ever from being the object of my faith or fear. No longer will I lean to this weak reed, no longer will I trust to this broken idol. Avoid,* Satan, with thy tempting baits. In vain dost thou dress the harlot in her paint and bravery, and tell me, "All this will I give thee"^{b†} Canst thou show me such a crown, such a kingdom, as God hath promised to settle upon me ? or that which will balance the loss of an infinite God, who here gives himself unto me ? Away, deceitful lusts and pleasures, get you hence ! I have

a Isa. lvi. 4. b Matt. iv. 8, 9.

* "*Avoid*,"—An old acceptation of the word, signifying, *retire*.

† One of the devices that Satan uses to draw souls from holy duties, and to keep them from religious services, is by presenting the world in such a dress as to ensnare the soul and steal upon its affections—he represents the world to them in its beauty and its bravery. The beauty of the world soils a Christian more than the strength—the flattering sunshine more than the driving storm. In times of storm and tempest we keep our garments close about us.

enough in Christ and his promises, to give my soul full content: these have I lodged in my heart, and there is no longer room for such guests as you. Never shall you have quiet entertainment more within these doors.

Thou God of truth, I here take thee at thy word; thou requirest but my acceptance and consent, and here thou hast it. Good is the word of the Lord which he hath spoken; and as my Lord hath said, so will thy servant do. My soul taketh fast hold of thy promises: I take them as my heritage for ever. Let others desire the preferments and possessions of this world; it shall be enough for me, to be an heir of thy promises.

She maketh her boast in God.

O happy soul, how rich art thou! What a booty have I gotten! It is all mine own; I have the promises of this life, and of that which is to come.* Oh, what can I wish more? How full a character is here! Now my doubting soul may boldly and believingly say, with Thomas, "My Lord and my God!" What need we any further witnesses? We have heard his words; he hath sworn by his holiness, that his decree may not be changed; and hath signed it with his own signet.

Rejoice, ye heavens; strike up, ye celestial choirs; help, heaven and earth. Sing unto the

* 1 Tim. iv. 8.

Lord, O ye saints of his ! Bless the Lord, O my soul ! Oh, had I the tongue of men and angels, all were too little for my single turn. Had I as many tongues as hairs, the whole choir were not sufficient to utter my Creator's praises.

My beloved is mine, and I am his.^a The grant is clear, and my claim is firm. Who durst deny it, when God himself doth own it ? Is it a hard adventure to speak after Christ himself ? Why, this is the message that he has sent me, "I ascend to my Father, and your Father ; my God, and your God"^b He hath put words into my mouth, and bid me to say, "Our Father."

I believe ; Lord, help mine unbelief. O my God and my Father, I accept thee with all humble thankfulness, and am bold to take hold of thee. O my King and my God, I subject my soul, and all its powers, to thee. O my glory, in thee will I boast all the day. O my rock, on thee will I build all my confidence and my hopes. O staff of my life and strength of my heart, the life of my joys and joy of my life, I will sit and sing under thy shadow, and glory in thy holy name.^c

O my soul, arise, and take possession : inherit thy blessedness, and cast up thy riches : thine is the kingdom, thine is the glory, and thine is the victory. The whole Trinity is thine : all the persons in the Godhead, all the attributes in the Godhead, are thine. And behold here is the evi-

a Cant. ii. 16. b John xx. 17. c Cant. ii. 3.

demce, and these are the writings, by which all is made sure to thee for ever.

She quelleth discontent, and reasoneth down unbelief, in the following.

And now, return to thy rest, O my soul, for the Lord hath dealt bountifully with thee. Say, if thy lines be not fallen to thee in a pleasant place, and if this be not a goodly heritage.^a Oh blasphemous discontent! how absurd and unreasonable an evil art thou, whom all the fulness of the Godhead cannot satisfy, because thou art denied in a petty comfort, or crost in thy vain expectations from the world! O most unthankful soul! shall not a Trinity content thee? Shall not all-sufficiency suffice thee? Silence your murmuring thoughts for ever; I have enough; I abound, and am full. Infiniteness and eternity is mine, and what more can I ask.

SECTION II.

The assaults of unbelief. It questions 1. the truth of the promise.

But methinks I feel some secret damps upon my joy; and when I would soar aloft, and triumph in the riches of my portion, a secret diffi-

^a Psalm xvi. 6, 7

dence plucks me back, as the string doth the bird; and unbelief whispers in mine ear, "Sure this is too good to be true."

The triumph of faith in the certainty of God's truth.

But who art thou that disputest against God? The Lord hath spoken it, and shall not I believe him? Will he be angry, if I give my assent, and speak it confidently upon the credit of his word?

Oh my Lord, suffer me to spread the writing before thee. Hast not thou said, "Thy Maker is thy husband,^a I will betroth thee unto me;^b thou shalt call me, *My Father?*"^c I pray thee, O Lord, was not this thy saying, "I am God, even thy God; I will be a father unto you, and ye shall be my sons and daughters?"^d Why then should I doubt? Is not the truth of the living God sure footing for my faith?

Silence then, O quarreling unbelief! I know in whom I have believed:—not in friends, though numerous and potent; for they are men, and not God:^e—not in riches; for they make themselves wings:^f—not in princes; for their breath is in their nostrils.^g But let God be true, and every man a liar. In God have I put my trust, in his word do I hope. O sure word! Heaven and earth shall pass away, but not one jot or tittle of

^a Isa. liv. 5. ^b Hos. ii. 19. ^c Jer. iii. 19. ^d 2 Cor. vi. 18. ^e Isa. xxxi. 3. ^f Prov. xxiii. 5. ^g Psalm cxlvi. 3, 4.

this. I have not built upon the sand of mortality: let the rain descend, and the floods come, and the winds blow, nevertheless the foundation of God standeth sure.^a His everlasting counsel, and everlasting covenant, are my stay. I am built upon his promises; and let hell and earth do their worst to blow up this foundation.

Now shall my faith triumph, and my heart be glad, and my glory rejoice. I will shout with the exulting multitude, "The Lord—he is the God!"^b And he is not ashamed to be called my God.^c He is not ashamed of my rags, my poverty, nor of my parentage; and since his infinite condescension will own me, will he take it ill if I own him? Though I have nothing of my own to glory in,^d (unless I should glory in my shame,) yet I will glory in the Lord, and bless myself in him.

For who is like unto the God of Jeshurun? Bring forth your gods, O ye nations: lift up your eyes, and behold: who hath created all these things? Can any do for their favorites, as the Lord can? Or, if he be angry, who is that God that shall deliver out of his hands? Will you set Dagon before the ark? Or shall Mammon contend with the holy One! O ambitious Haman, where is now thine idol honor? O rich glutton, that madest a god of pleasure, where is now the god whom thou hast served? O sensual world-

^a Matt. vii. 25. ² Tim. ii. 19. ^b 1 Kings xviii. 39.
^c Heb. xi. 16. ^d 1 Cor. i. 29, 31. ^e Deut. xxxiii. 26.

ling, that knowest, not where nor how to bestow thy goods,—do riches profit thee? Could Mammon save thee? Deceived souls! Go now to the gods that you have chosen. Alas, they cannot for ever administer a drop of water to cool your tongues.

But the portion of Jacob is not like them.^a From everlasting to everlasting he is God.^b His power is my confidence, his goodness is my maintenance, his truth is my shield and my buckler.

SECTION III.

It confounds the soul 2, with the amazing greatness and difficulty of the things.

But my clamorous unbelief hath many wiles, and afresh assaults me with the difficulty of the things promised; and labors to confound me with their amazing greatness.

The triumph of faith in God's omnipotency and veracity.

But why should I stagger at the promise through unbelief, robbing at once my Master of his glory, and my soul of her comfort? It is my

a Jer. x. 16. b Psalm xc. 2.

great sin to doubt and dispute; and yet shall I be afraid to believe? O my soul, it is the highest honor thou canst put upon thy Lord, to believe against difficulties; and to look for, and reckon upon great things and wonderful, passing all created power and human faith.

Let not the greatness, nor the strangeness of the benefits bequeathed unto thee, put thee to a stand. It is with a God thou hast to do, and therefore thou must not look for little things; that were to darken the glory of his munificence, and the infiniteness of his power and goodness. Knowest thou not, that it is his design to make his name glorious, and to make thee know he is able to do for thee above all that thou canst ask or think? Surely they cannot be any small or ordinary things that shall be done for thee, when the Lord shall show in thee what a God can do, and shall carry thee in triumph before the world, and make proclamation before thee,—“Thus shall it be done to the man whom the Lord delighteth to honor!” What wonder, if thou canst not comprehend these things, if they exceed all thy apprehensions and conceptions? This is a good argument for thy faith: for this is that which the Lord hath said—“that it hath not entered into the heart of man, to conceive what things he hath prepared for them that love him.” Now, if thou couldest conceive and comprehend them, how should this word be made good? It is enough for thee, that the Lord hath spoken it. Is not the word nigh thee? Hath God said, “I

will receive you ; you shall be kings and priests unto God, and inherit all things ; and shall sit on thrones, and judge angels, and be ever with the Lord ?" And shall I dare to say nay ? Unreasonable unbelief ! What ! never satisfied ? Still contradicting and blaspheming ? False whisperer, no more of thy tales ! I believe in God, that it shall be as he hath told me.^a

And now thanks be to God, who always causeth us to triumph in Christ ;^b therefore my lips shall praise thee, and my soul which thou hast redeemed.^c For thou hast made me glad through thy word, and I will triumph in the works of thy hands.^d I will praise the Lord whilst I live, I will sing praises to my God whilst I have any being.^e

Oh my soul, if thou couldst wear out thy fingers upon the harp, and wear thy tongue to the roots, thou couldst yet never sufficiently praise thy Redeemer.

O mine enemies, where is now your confidence, and where is your armor, wherein you trusted ? I will set Christ alone against all your multitudes, and all the powers, and malice, and policy, wherewith they are armed. The field is already won, and the captain of our salvation returned with the spoils of his enemies ; having made a show of them openly, triumphing over them in his cross.^f And thanks be to God, who

^a Acts xxvii. 25. ^b 2 Cor. ii. 14. ^c Psalm lxxi. 23.
^d Psalm xcii. 4. ^e Psalm civ. 33. ^f Col. ii. 15.

hath given us the victory, through our Lord Jesus Christ.^a

Of whom then shall I be afraid? Behold he is near that justifieth me; who shall plead with me?

O ye powers of hell, you are but chained captives; and we have a sure word, that the gates of hell shall not prevail against us.^b Though the world be in arms against us, and the devil in the head of it, as its champion; yet who is this uncircumcised Philistine, that he should defy the armies of the living God? Behold I come out to thee, as the stripling against Goliath; not with sword and with spear, but in the name of the Lord of hosts, in whose strength I am more than a conqueror.^c

O grave, where is now thy victory? Christ is risen, and hath broken up thy prison, and rolled away the stone; so that all thy prisoners have made an escape. Rejoice not against me, O mine enemy; though I fall, I shall rise again, though I lie in darkness, the Lord shall be a light unto me.^d Enlarge not thy desires, O tophet, but shut up thy flaming mouth; for there is now no condemnation to them that are in Christ Jesus.^e

O deceitful world, thou art already overcome.^f and the conquered enemy is become my servant;^g and I am fed with honey taken out of the

^a 1 Cor. xv. 57. ^b Matt. xvi. 18. ^c 1 Sam. xvii. 45, 46, 47. ^d Mic. vii. 8. ^e Rom. viii. 1. ^f John xvi. 33. ^g 1 Cor. iii. 22.

carcase of the slain lion. I fear not thy threats, nor the enchantments of thy syren songs ; being kept by the power of God, through a victorious faith, unto salvation.^a

O my sins, you are already buried, never to have any resurrection ; and the remembrance of you shall be no more.^b I see my sins nailed to the cross, and their dominion is taken away, though their lives be prolonged yet for a little season. Awake, therefore, O my glory ; awake, psaltery, and harp, and meet thy Deliverer with triumph ; for his right hand, and his holy arm, have gotten us the victory ;^c and all the ends of the earth have seen the salvation of our God.

SECTION IV.

It upbraids the trembling soul 3, with its unworthiness.

Yet, methinks my unworthiness flies in my face, and I hear a cavilling unbelief thus upbraiding me, and crying out, "O proud presumption ! That thou, who art conscious to thyself of thy great unworthiness, shouldst pretend a claim to God and glory ! Shall daring dust think to share

a 1 Pet. i. 5. 1 John v. 4. b Heb. viii. 12. c Psalm xcvi. 1, 2.

with the Almighty, and say of his endless perfections, *They are my right?* Bold sinner, stand off, and tremble at thy presumptuous arrogance!"

Faith subscribes the charge, and triumphs in God's free grace.

O my God, I lay my hand upon my mouth; I confess the charge of mine unworthiness. My guilt and shame are such as I cannot cover; but thou canst and dost. Thou hast cast a mantle upon my nakedness; and hast promised, my transgressions shall not be mentioned, and that thou wilt multiply pardons. And shall I take up what thou hast buried, and affright myself with the ghosts that infidelity hath raised? Is it presumption to take the pardon that thou dost offer, or to receive and claim thee as mine, when it is but what thou hast promised? I durst not have pretended a title, but upon thy grant. I should have thought it diabolical pride, to have pleaded an interest in thee, and claimed kindred to thee, but that thou hast showed me the way.

And thou, my soul, art thou ignorant of God's great design? Knowest thou not, that it is his purpose to glorify free grace? And how should grace appear to be grace indeed, were there any worthiness in the subject? Thine unworthiness is but a foil, to set off the beauty and riches of free grace and mercy.

SECTION V.

It questions the believer's title 4, to God's grace and interest in the promise.

But I cannot shake off this brayer.* Alas ! what a cavilling sophister is unbelief ; and will never be answered ! Now it is ready to tell me " What ! if the promise should be a sure foundation ? yet thou mayest not build upon another man's ground. What ! though the grace and mercies of God are infinite ? yet dogs may not catch at the children's bread ; thou hast no right nor title to the promise, therefore cease thy pretended claim."

The triumph of faith, in the clearness of the believer's evidences.

But, O my soul, wherefore shouldest thou doubt ? Whose image and superscription is this ? Dost thou not bear upon thee the marks of the Lord Jesus ? I have given up my name to him, and taken hold of his covenant ;^a and therefore may claim an interest.

I have accepted the matter, and closed with the Mediator, and subscribed to the conditions

a Isa. lvi. 4.

* This enemy that brays, or makes a noise like an Ass. It also signifies one who strikes.

of the covenant; and therefore cannot question but it is mine.

The Lord hath offered to be my God, and I have taken hold of his offer; I have taken him as God, and given him the supremacy. O my soul, look round about thee, in heaven and earth; is there any thou dost esteem or value in comparison of God?^a Is there any thou dost love like him; or take that content or felicity in, that thou dost in him? Are not thy chief desires and designs to glorify and enjoy him? Thou canst not deny but it is truly thus. I am sure, nothing but God will content me. I am never so well in all the world, as in his company. My soul seeketh him above all, and rests in him alone, as my satisfactory portion. He offereth to take me as one of his people; and I have resigned myself accordingly to him, as his; and have put both my inward and outward man under his government, and have given up all to his disposal, and am resolved to be content with him, as my all-sufficient happiness.^b

Besides, I have taken him in his own way through Christ, whom he hath tendered to me as my head and husband; and I have accordingly, solemnly and deliberately, taken him. O my soul, dost thou not know thy often de-

^a Psalm lxxiii. 25, 26. ^b Phil. iii. 8. Phil. i. 26. Psalm lxxxvi. 8. lxxxiv. 1, 2, 3. Psalm xxvii. 4. cxix. 57. Psalm cxxiv. 8. 2 Cor. v. Acts xxiv. 16. with Rom. vi. 19. Luke xiv. 33. Psalm xvi. 5, 6. John i. 12.

bates?^a Hast thou not put Christ, and all the world, into the balance? Hast thou not cast up the cost, and reckoned upon the cross; and willingly put thy neck under Christ's yoke,^b and ventured thy salvation upon Christ alone;^c and trusted him with all thy happiness, and all thy hopes?^d Hast thou not, over and over, resolved to take him with what comes; and that he shall be enough, though in the loss of all things?^e Thou canst not but know, that these have been the transactions between Christ and thee; and therefore He is thine, and all the promises YEA AND AMEN, to thee, through him.

And for the terms of the covenant, I love and like them; my soul embraceth them: neither do I desire to be saved in any other way, than by repentance towards God, and faith towards our Lord Jesus Christ,^f and sincere obedience to his gospel.^g

I am willing to go out of my flesh, and do look unto Jesus for righteousness and strength, and trust my salvation wholly on this bottom. I am content to deal upon trust, and venture all in hopes of what is to come; and to tarry till the next world for my preferment; I am willing to wait till the coming of our Lord Jesus Christ, and have laid up my happiness on the other side the grave.^h

^a Luke xiv. 26. to the end. ^b Matt. xi. 29. ^c Phil. iii. 9. ^d 2 Tim. i. 12. ^e Phil. 3. 8. ^f Acts. xx. 21. ^g Rom. ii. 7. ^h Phil. iii. 3 to 10. 2 Cor. v. 7. 2 Cor. iv. 18. 1 Thess. 1, 9, 10. Tit. ii. 13. Heb. x. 34, and xi. 35.

SECTION VI.

Faith makes its claim to all the benefits of the covenant, and stirs up the soul to joy and thankfulness, in the following.

And thou, my soul, believe and wait; look through the window, and cry through the lattice, and rejoice in the hope of the glory of God. The vision is for an appointed time, wait for it. It will come in the end, and will not tarry.^a Behold the husbandman waiteth for the precious fruits of the earth;^b be thou also patient. He hath long patience, and wilt not thou have a little patience? He for the fruits of the earth, but thou for the joys of heaven: he upon mere probabilities, but thou upon infallible certainties: He for a crop of corn, but thou for a crown of glory. Were he but sure that every corn would bear a crown, how plentifully would he sow, how joyfully would he wait! Why, such is thy harvest: As sure as the summer's delights do follow the winter's severities; as sure as the wished-for harvest doth follow the toilsome and costly seed-time, so sure shall thy Lord return, and bring thy reward with him.^c Therefore, my soul, love and long for the approaching jubilee; and wait all the days of my appointed time, until my change shall come.

^a Hab. ii. 3. ^b James v. 7. ^c Rev. xxii. 12.

O blessed state that my Lord hath translated me into ! O happy change that he hath made ! I was a stranger, and he took me in, and made me an heir ; and preferred me from the dunghill to the throne ; and from a hewer of wood, and drawer of water, to attend his court, and know his councils, and do his pleasure. Happy am I that ever I was born to partake of this endless dignity.

O my Lord, it is no little thing that thou hast given me in hand. I am already come to mount Zion, and the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born, and to God the Judge of all, and unto the spirits of just men made perfect, and unto Jesus the Mediator of the new covenant, and unto the blood of sprinkling.^a My heart reviveth, as Jacob's, when I behold the tokens which thou hast sent me ; the Spirit of adoption,^b the pardon of my sins ;^c my patent for heaven, the chain of thy graces, the Son of thy bosom, and the new testament in his blood, and the letters of his love. My Lord hath said, that he will love me, and manifest himself unto me ; and that the Father will love me, and both will come unto me, and make their abode in me. But is it true ? Will he indeed come with all his train of graces, and live and walk in me ? How can these things

^a Heb. xii. 22, 23, 24. ^b Gal. iv. 6. ^c Luke v. 20.

be ? But he hath said it ; and I do, and I will believe it.^a

Yet all this is but the earnest of what is to come. O how great is thy goodness, laid up for them that fear thee !^b Yet a little while, and my warfare shall be accomplished, and the heavens must receive me, till the time of the restitution of all things. It is but for a short term that I shall dwell in the flesh, in an earthen tabernacle.^c My Lord hath showed me, that where he is, there shall his servant be.^d Now the living is tied to the dead ; and my soul is a stage of strife, and a field of war. But it is but a little moment, and that which is perfect shall come ;^e perfect holiness, and perfect peace ; eternal serenity, and a serene eternity.

O my sins, I am going where you cannot come ; where no unclean thing shall enter,^f or any thing that defileth. Methinks I see all my afflictions and temptations, all mine infirmities and corruptions falling off me, as Elijah's mantle, at his translation.

O my soul, dost thou not see the chariots of fire, and the horses of fire, come to take thee up ? Be thou as poor as Lazarus,^g yet God will not disdain to send a party of angels to conduct thee home. How canst thou doubt of ready recep-

^a 1 Cor. xi. 25. Luke xii. 32. Cant. i. 10. John iii. 16. John xiv. 21, 23. ^b Psalm xxxi. 19. ^c 2 Pet. i. 14. ^d John xii. 26. ^e 1 Cor. xiii. 10. ^f Rev. xxi. 4. ^g Luke xvi. 22.

tion, who hast such a friend in court, who will lead thee with boldness into his Father's presence? If there were joy in Pharaoh's court, when it was said "Joseph's brethren are come;"^a surely it will be welcome news in heaven, when it is told "Jesus his brethren are come."

My soul, fear not to enter though the Lord be clothed with terror and majesty: for thy Redeemer will procure thee favor, and plead thy right. I am sure of welcome, for the Father himself loveth me.^b I have tasted and tried his love; and when I had played the wicked prodigal,^c yet he despised not my rags, but fell on my neck, and kissed me; and heaven itself made merry over me. Much more will he receive me gladly, and let out his love upon me, when presented to him by his Son, in his perfect likeness, as a fit object for his everlasting delight. Fear not, O my soul, as if thou wert going to a strange place. Why, heaven is thy country, and thy home. Wilt thou doubt of leave, or fear of welcome, when it is thine own home? Why, my soul, thou wast born from above, and there is thy kindred, and thy Father's house; and therefore thou shalt surely be admitted. And then I shall see the glorious preparations of eternal love, and the blissful mansions of the heavenly inhabitants.

Doubtless it shall be thus. These are not dreams, or children's hopes. The living God cannot deceive me. And may not I certainly

^a Gen. xlv. 16. ^b John xvi. 27. ^c Luke xv.

promise myself what the Lord hath promised me? I will sooner think that all my senses are deluded, and what I see, and feel, and taste, is but a fancy; than think that the living God will deceive me, or that his unchangeable covenant will fail. Now I am a son of God, but it doth not yet appear what I shall be: but this I know, I shall be like him, and see him as he is.^a

I know it shall be thus. Why, what security should I ask of God? He hath given me all the assurance in the world. And though the word of God be enough; yet he, willing to show more abundantly, to the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, I might have strong consolation.^b O unreasonable unbelief! What! shall not the oath of a God put an end to thy strife?

O my God, I am satisfied; it is enough? Now I may be bold without presumption, and boast without pride; and will no more call my duty "arrogance," nor my faith "a fancy."

O my soul, there is but a short life betwixt thee and glory; where holy angels, and glorified saints, shall be my associates; and love and praise my only employment. Methinks I hear already how the morning-stars sing together, and all the sons of God shout for joy.^c O that

a 1 John iii. 2. b Heb. vi. 17, 18. c Job xxxviii. 7.

I could come in for one ! but it was said unto me, I should rest yet for a little season, but I shall stand in the lot at the end of the days.^a

It is well, Lord,—thy word is enough ; thy bond is as good as ready payment. The Holy Ghost tells me, that life and glory abide me ; that look what day I loose from the body, the same day I shall be landed in paradise. Amen.^b It is as I would have it.

But this is not all : when my body hath slept a short time in the dust, Christ will call to it,—“Come up hither.” Ah true yoke fellow ! it will be hard parting, but welcome meeting. I could not leave thee, but to live with Christ. But he will raise thee to a glorious temple ; and when he shall appear, will bring me with himself in glory,^c and then I shall re-enter thee as a royal mansion, wherein I shall abide with the Lord for ever. For as we have served our Redeemer together, so we must be glorified together with him. And when the Lord hath married us both together again, then will he marry us both unto himself. For I know that my Redeemer liveth, and that he shall stand at the last day upon the earth : and though, after my skin worms destroy this body, yet in my flesh I shall see God ; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.^d My Lord hath already told

a Dan. xii. 13.

b Luke xxiii. 43.

c Col. iii. 4.

d Job xix. 25.

me now it shall be; he hath set down the time, and showed me the robes of immortality, and the crown of life, that I must put on: and the throne of glory, and the seat of judgment, that I must sit in. He hath told me the manner in which I shall be presented to him, and espoused by him: he hath told me where he will set me, and what he will say to me; and how he will acknowledge my mean services, and remember what I have forgotten:^a How he will praise the works that I have been ashamed of, and reward me openly, for what I have buried in secrecy;^b and not forget the poorest alms that I have given for his name. Then will he confess me before his Father, and before the angels of God. Thus saith the true and faithful witness; and we know that his testimony is true.

Ah, my soul, see that thou make not God a liar.^c

O my God, I have believed thy report; and do look for all these things, according to thy promise. I know thou intendest me but a very little while in this lower region. This world is but the house of my pilgrimage, and my soul now is but like a bird in the shell; but when the shell is cracked, then shall she take wings like a dove, and soar aloft to thee, and flee away, and be at rest.

Yet I doubt not thy care for my despicable dust. I know that nothing will be lost. I know

^a Matt. xxv. 35, 37. ^b Matt. vi. 4. ^c John v. 10.

not where they will lay me ; but thy wakeful eye observeth, and will not be to seek at what door to knock, nor at what grave to call for me.^a I believe, and am sure, that I shall come a glorious piece out of thy hands ; fair as the moon, clear as the sun, crowned with honor and glory. And when my absolution is read, and sentence passed upon the world, then must I be taken up to dwell with thee.

Let not my Lord be angry, that thy dust and ashes speaketh thus unto thee. Thou, Lord, hast raised my expectations ; and hast made me to look for all these great things from thee. In vain hast thou written all these things unto me, if I should not believe them ; and a distrustful diffidence would put a high dishonor upon thy truth.

O Lord, it repenteth me, it repenteth me of my jealousies and my doubtful thoughts about thee. I know thou lovest an humble confidence, and delightest in nothing more than to see thy children trust thee. I know the building of my hopes lies not a hair's breadth over the foundation of thy promises ; yea, it is sure, my expectations are infinitely short of what I shall find.

O my God, my heart trusteth safely in thee ; and I here set to my seal, that thou art true.^b Christ is my bottom in which I venture^c, and the corner-stone on which I build ;^d and therefore

^a John vi. 39. ^b John iii. 33. ^c Eph. ii. 20. ^d Matt. vii. 25.

my freight* is ensured, and my building shall challenge the winds and floods.

And now, O Lord, what wait I for? My hope is in thee.^a O my blessedness, let me enjoy thee: O my life, let me possess thee: O desire of mine eyes, let me see thy face and hear thy voice; for thy voice is sweet, and thy countenance is comely.^b I ask but what thou hast promised; for thou hast told me, that I shall see God, and thou wilt speak to me mouth to mouth;^c even apparently, and not in dark speeches; and the similitude of God shall I behold.

So shall my knowledge be perfected;^d and I shall see the inaccessible light, and my tender eye shall not water, nor my sight dazzle: but I shall, with open face, look steadfastly on the Sun of righteousness, and behold his glory. Then shall faith be turned into fruition, and hope into possession, and love shall arise like the full moon in her brightness, and never wax nor wane more.

O thou God of my hopes, I do look for a new body and a new soul, for new heavens and for a new earth, according to thy promise: when my whole soul shall be wholly taken up with thee, and all my affections strained to the highest pitch; and all the wheels of my raised powers set in most vigorous and perpetual motion towards

^a Psalm xxxix. 7. ^b Cant. ii. 14. ^c Matt. v. 8. ^d 1 Cor. xiii. 9, 10.

* A cargo or lading.

thee; still letting in, and still laying out; and thus there shall be an everlasting communication of joy and glory from thee, and of love and praise from me.

O my soul, thou art rich indeed, and increased in goods. Thou hast no reason to envy the glory, nor grandeur, of the mightiest on earth; for their glory shall not descend after them: like sheep shall they be laid in their graves, and death shall feed upon them, and there is an eternal end of all their pomp and excellency. But my kingdom is an everlasting kingdom: my robes shall never wear, my crown shall never totter, my throne shall never be vacant, my broad shall never mould, my garland shall never wither, my house shall never decay, my wine shall never sour; but everlasting joy shall be upon my head, and sorrow and sighing shall fly away.

O my God, how happy hast thou made me! It is better than I could have wished; thou hast done all things well; thou hast settled them for ever. The whole earth cannot show any such heritage or tenure. The world can stake out her possessions but for years; nor can she make a good title for that, neither: but mine inheritance is for ever, and none can put me out of possession. The thing is established in heaven, and in the volume of the book it is written of me. My evidence cannot be lost; it is recorded in the

court above, and enrolled in the sacred leaves of the word, and entered upon the book of my conscience; and herein I do and will rejoice.

Now, my soul, wipe up thine eyes; and go away, with Hannah, and be no more sad. What! though mine house be not so with God, so happy, so prosperous, as I could wish. What! though they be increased that trouble me, and my temptations and afflictions be like the roaring billows, riding on one another's backs for haste? Yet shall my soul be as a rock unmoved, and sit down satisfied in the security and amplitude of my portion: for God hath made with me an everlasting covenant, ordered in all things, and sure; and herein is all my salvation, and all my desire.

And now what remaineth, O Lord, but that I should spend the remainder of my days in loving, praising, and admiring thee? But wherewith shall I come before the Lord, or bow myself to the most high God? What shall I give thee to express my thankfulness, though not to requite thy bounty? Alas, my poor little soul! Alas, that thou art so little! How narrow are thy capacities! How disproportionate are thy powers! Alas, that my voice can reach to no higher a note! But shall I do nothing, because I cannot do all?

Lord, I resign to thee. With the poor widow, I cast my two mites (my soul and body) into thy treasury. All my powers shall love and serve thee; all my members shall be weapons of right-

cousness for thee. Here is my good will. Behold, my substance is thy stock ; mine interest is for thy service : I lay all at thy feet. There thou hast them ; they are thine. My children I enter as thy servants ; my possessions I resign as thy right. I will call nothing mine but thee. All are thine. I can say, "My Lord and my God," and that is enough ; I thankfully quit my claim to all things else. I will no more say, "My house is mine," or "My estate is mine ;" I myself am not mine own : Yet it is infinitely better for me to be thine, than if I were mine own. This is my happiness, that I can say, "My own God, my own Father." And O what a blessed exchange hast thou made with me!—to give me thyself, who art an infinite sum, for myself, who am but an insignificant cipher !

And now, Lord, do thou accept and own my claim. I am not worthy of any thing of thine, much less of thee. But since I have a deed to show, I bring thy word in my hand, and am bold to take possession. Dost thou not know this hand ? Wilt thou not own this name ? Wilt thou not confirm thine own grant ? It were infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor be afraid to aver, and stand to what he hath said and sworn. Hast thou said, thou art my God ; and shall I fear thou art mine enemy ? Hast thou told me, thou art my Father ; and shall I stand aloof, as if I were a stranger ? I will believe. Lord, silence my fears ; and as thou hast given me the claim and title of a child, so

give me the confidence of a child. Let my heart be daily kept alive by thy promises, and with this staff let me pass over Jordan. May these be my undivided companions and comforters; when I go, let them lead me; when I sleep, let them keep me; when awake, let them talk with me. And do thou keep these things for ever upon the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee. And let the heart of thy servant be the ark of thy testament; wherein the sacred records of what hath passed between thee and my soul, may for ever be preserved. Amen.

CHAP. V.

A Treasure of Gospel Promises, left in Legacy by Jesus Christ; for the strength and encouragement of believers in their journey to the heavenly Canaan.

TO THE READER.

MAN, who at the beginning was created happy,^a having now lost God and his image, is, of all earthly creatures, become most miserable; no less than a slave of the devil, a child of wrath, and an heir of eternal damnation.^b This is not the estate of a few only, but of all mankind out

^a Gen. i. 26. Eph. ii. 10. ^b Eph. ii. 2, 3.

of Christ, for we are all by nature under the curse.^a The best, before their conversion, were, by nature, children of wrath, even as others;^b for all fell equally in Adam. Hence it comes to pass, that no man, by nature, is now in better esteem with God than another. Cain and Abel, as children of the first Adam only, were equally miserable; the like may be said of us all; for both Jews and Gentiles are come under sin:^c and, as the Psalmist saith, "We are all gone out of the way, we are altogether become filthy; there is none righteous, no not one."^d O that men and women had their eyes enlightened, and their judgments convinced of that woful plight in which naturally they are! Oh, were their hearts thoroughly loaden herewith!* surely they would not long content themselves therein.

The truth is, most in the world are spiritually blind, and cannot discern their own misery; and spiritually dead too,^e and cannot be affected with it. The Holy Ghost saith thus of them, "They walk in the vanity of their mind, having their understanding darkened; and are strangers from the life of God, through the ignorance which is in them, because of the hardness of their hearts: who, being past feeling, have given themselves unto wantonness, to work all uncleanness with

^a 2 Cor. iv. 4. Rom. v. 19. Gal. iii. 10. ^b Eph. ii. 3. Rom. v. 12. ^c Rom. iii. 9. ^d Psalm xiv. 3. ^e 1 John v. 19. Eph. ii. 1, 5.

* Made sensible of their true condition,

greediness."^a Such as these, are so far from having any right to God's promises, that for the present they are under the curse; and consequently in the dint* of all the plagues and threatenings in God's book.^b

Wherefore, let not such, as yet, challenge any comfort from the promises; but let them rather labor, to the utmost of their power, in using all good means to be made capable and fit subjects for mercy revealed in the promises. Is it not a pity so many sweet promises of life should be made, and yet thou die and be damned notwithstanding? Pray fervently to God, that he would touch thy heart with grief for all thy sins, and work in thee a clear apprehension of thine own unworthiness;^c and that he would bestow faith on thee; that by it thou mayest be able to go wholly out of thyself to God, through Jesus Christ, for salvation.

We having departed from him who is the God of all grace and consolation, are fallen into an estate of all baseness, desolation and misery; and cannot be recovered again into the former estate of spiritual life and happiness, unless we be brought again to him who is the foundation of life and happiness, even the living God. And brought to him we can never be, but by faith,^d

^a Eph. iv. 18, 19. ^b Deut. xxviii. 27, 56, 63. ^c Acts ii. 37. Luke xv. 19. ^d Heb. xi. 6.

* the dint, under the power or stroke

which is nothing else but the going out of the soul to God, through Christ, to fetch a new principle of spiritual life and grace ; which once in Adam we lost, and now need. The which work of faith is not wrought but by the promises ;* and being wrought in our hearts, gives us a most sure right and interest unto all the promises of grace.^a Thus we, through faith and patience, are said "to inherit the promises ;" therefore we are called "The heirs of the promise : " the promises are as well ours who truly believe, as heaven itself is. Now by these heavenly promises, God our Father hath engaged himself as a debtor to us, his poor children, for all things needful to life and godliness ;^b until that blessed time comes,

a Rom. x. 8, 17. Heb. vi. 12, 17. b 2 Pet. i. 3.

* "A promise, in the Scriptural sense of the term, is a declaration or assurance of the divine will, in which God signifies what particular blessings or good things he will freely bestow, as well as the evils which he will remove. The *promises* therefore differ from the *threatenings* of God, inasmuch as the former are declarations concerning good, while the latter are denunciations of evil only—at the same time it is to be observed, that promises seem to include threats, because, being in their very nature *conditional*, they imply the bestowment of the blessing promised, only on the condition being performed, which blessing is tacitly threatened to be withheld on non-compliance with such condition. Further, promises differ from the *commands* of God, because the latter are significations of the divine will concerning a *duty* enjoined to be performed, while promises relate to *mercy* to be received."—See *Horne's Introduction to the Critical study of the Bible*.

when we shall be put into full possession of all things which we have now only in promise. At that time, faith shall end in fruition, and promises in performance.

As the soul is the life of the body, and faith the life of the soul, so are God's promises the life of faith. For from whence hath faith this efficacy, but because it lays hold on the free promises? But from whence have the promises their strength? Even from the constant nature of Jehovah,^a who always gives a being to his word. Desirest thou faith? Then take notice of God's promises. Wouldst thou have thy faith, like the light in the Lord's sanctuary,—never to go out? Then acquaint thyself with God's promises; know them well, meditate on them, confer about them: let them be continually in thy mind, memory, heart, and tongue. Satan laboreth in nothing more than to keep us in unbelief, especially of particular promises; for he knows if we believe them, we shall in all things have the victory, come before God with boldness, carry peace in our own bosoms to our graves, and do and suffer any thing for God.^b Oh the abundance of sweet cordial comfort, which all humble believers draw by faith out of every promise!

Now, beloved, these precious promises, whereupon our happiness so much depends, lie hid in the holy Scripture, as veins of gold on earth.^c

^a 2 Cor. i. 20. ^b 1 John. v. Eph. ii. Rom. xv. Heb. xi. ^c Isa. lxvi. 11, 12.

Surely those that searched those mines, to bring to light these treasures, are worthy of great commendation. Wherefore, I doubt not, but the good pains of this blessed and faithful servant of God, will find good entertainment of all the children of the promises; who hope to entertain them that have, with great care and good evidence of spiritual understanding, discovered and compiled the variety and use of all the promises, in matters temporal, spiritual, and eternal. So that here is a medicine for every disease, and a salve for every sore. Read them carefully, and ponder them seriously, and apply them faithfully. And I beseech the good Lord, who is the Author of them, that, by his Holy Spirit, he would make them powerful and effectual in us.

Consider what is said, and the Lord give us understanding in all things.*

RULES

To be observed in reading of Promises.

1. Whatsoever promise is made in general to all the faithful, every one must particularly apply it to themselves; as the Messiah is promised to all, every one must apply him to themselves.^b
2. Whatever promise is made to any one of

a2 Tim. ii. 7. b Gen. iii. 15.

the faithful, (if there be not some particular reason which ties it to his person ; as was to Abraham for a son, and his seed to inherit the land of Canaan,) every child of God hath right to it : as, "I will not leave thee, nor forsake thee"^a This every one may apply to themselves, as we know the Holy Ghost applies it: for he hath said, "I will never leave thee, nor forsake thee."^b Which teacheth us to do the like in all the rest of the promises.

3. Under temporal promises to the Jews, are set forth the excellent promised graces which God will give to his people after the coming of Christ.^c

4. When we read the conditions of the promises, they are not like to the duties of the law, —made to the perfect fulfillers of them : the promises are evangelical, made to those which endeavor to keep them; and the main conditions of them are faith.

5. In all the promises for increase of grace or means of grace, or for any earthly things, we must know we shall have them so far performed to us as the Lord seeth good for us.

6. In our weak endeavorings to keep the promises, we must believe the performance to us, is in, by, and through Christ; in whom all the promises of God are, YEA and AMEN :^d that is, as I conceive, "confirmed and made good to us in

^a Joshua i. 5. ^b Heb. xiii. 5. ^c Ezek. xxxiv. 25, 26, 27.
^d Cor. i. 20.

him." When we can see nothing in ourselves why they should be performed to us, even then we are to claim them for Christ's sake, if thou be in Christ. For if thou be not in him, no promise belongs to thee; but threatenings and judgments are thy portion; and nothing else can we claim as our due. Sorrow, weeping, and howling, is that which God requireth of us; and not laying upon the comfortable promises, till we hunger after Christ: which God grant we may do more and more, till we come to be satisfied with his image in the life to come.*

CHAP. VI.

PROMISES

CONCERNING SPIRITUAL THINGS.

These Promises are applicable to Believers on the following Occasions.

OF SIN.

If thou findest nothing in thyself that may move the Lord to have mercy.

"I, EVEN I, am he that blotteth out thy transgression for mine own sake, and will not remem-

a Psalm xvii. 15.

ber thy sins.^a I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee.^b

"I will forgive their iniquity, and remember their sin no more."^c

"I will sprinkle clean water upon you, and ye shall be clean from all your filthiness."^d

"I have seen his ways, and will heal him; I will lead him also, and restore comfort unto him, and to his mourners."^e

These promises are free; made by the Lord, not for any thing that is in man; for the Lord saith,^f They had not called upon him, but wearied the Lord; brought him no offering, yea wearied him with their sins; and yet, for his own sake, he would forgive their sins.

These promises we shall have always need of; as at our conversion, so afterwards, many times, we shall, in our own feeling, find nothing in ourselves to persuade us of the pardon of our sins; then we must fly to these free promises. When thou seest nothing in thyself why the Lord should pardon thy sins, and therefore doubttest of the pardon of them, apply, "I am he that puts away thy sins *for my own sake*."

When thy sins rise up as a cloud, that thou canst see nothing but them, apply, "I have put away thy sins *as a cloud*."

a Isa. xlii. 25. b Isa. xlii. 22. c Jer. xxxi. 34.
d Ezek. xxxvi. 25. e Isa. lvi. 18. f Isa. xlii. 22
to 25.

When thou fearest the multitude of thy sins, apply, "You shall be clean from *all* your sins."

If you fear God will remember your sins before-committed, to punish you for them.

"I will remember his sin no more.^a His transgressions which he hath committed shall not be mentioned to him; but in the righteousness which he hath done, shall he live.^b

"None of his sins that he hath committed shall be mentioned to him."^c

If often-sinning cause thee to doubt of pardon.

"He looketh upon men, and if any say, *I have sinned and perverted that which was right, and it profiteth me not*, he will deliver his soul from going into the pit, and his life shall see the light. Lo all these things worketh God oftentimes with man."^d

Wherefore, believe not Satan that persuades the contrary: nor let thy corruptions make thee bold to presume of pardon; for though God promise pardon, yet it is to the penitent, not to the presumptuous.

If thou despair.

When thou art at the pit's brink of despair, and art dried up with sorrow, then go to some

^a Jer. xxxi. 34. ^b Ezek. xviii. 22. ^c Ezek. xxxiii. 16.
^d Job xxxiii. 27, 28, 29

faithful preacher that is able to preach Christ unto thee; and apply, "Then he is gracious unto him, and saith, deliver him from going down to the pit; I have found a ransom. He shall return to the days of his youth. He shall pray unto God, and he shall be favorable unto him, and he shall see his face with joy: for he will render unto man his righteousness."^a

"I create the fruit of the lips; peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him."^b

When thou comest to the uttermost extremity for sin, apply, "I will have mercy on him, and deliver him, that he go *not down to the pit*."

When thy sorrows have withered thee up, apply, "He shall return as in the days of *his youth*."

If in this estate thou fearest God will not hear prayers for thee, apply, "He shall pray to God, and *he will be favorable* to him."

When thou fearest thou shalt not be able to look upon the Lord with joy, apply, "He shall see his face *with joy*."

When thou seest not any thing in thyself, that should cause thee not to believe this, apply, "He will render to man his righteousness:" which is, (I think) Christ's righteousness, for whose sake he will do it.

a Job xxxiii. 24, 25, 26. b Isa. lvii. 19.

If thou findest sin a heavy burden, and Satan pursuing.

When thou feelest sin a heavy burden, and Satan pursuing thee with many fears by reason of the same, fly to Christ, and apply, "Come unto me, all ye that labor and are heavy laden, and I will give you rest.^a He shall save his people from their sins.^b

"And the God of peace shall bruise satan under your feet shortly.^c

"And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."^d

Thus doth Christ to the soul that flies to him.

If satan pursue thee, apply, "He is a *hiding-place*."

If storms of temptations and afflictions do arise, apply, "He is a refuge against the *tempest*."

If thy soul be ready to faint with weakness, apply, "He is a river of *water* in a dry place," to revive thy spirits; "and as the *shadow* of a great rock,"—under which thou mayest safely repose thyself.

When thou findest thy sins very heavy, apply, "I will *ease* you."

When thou hast no rest in thy soul because of

^a Matt. xi. 28, 29.

^b Matt. i. 31.

^c Rom. xvi. 20.

^d Isa. xxxii. 2.

sin, apply, "You shall find *rest* to your souls. He shall save his people from their sins,"—both from the punishment and the power.

If thou fearest length of time in temptations, apply, "The God of peace shall bruise *satan* under your feet *shortly*."

If thou turn from sin, and yet doubt of pardon.

"Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.^a

"Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy on him ; and to our God, for he will abundantly pardon.^b

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage ? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us ; he will subdue our iniquities, and will cast our sins into the depths of the sea.^c He that confesseth and forsaketh his sins, shall find mercy.^d If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."^e

When thou seest thy soul of a sinful color.

^a Isa. i. 18. ^b Isa. lv. 7. ^c Micah vii. 18, 19. ^d Prov. xxviii. 13. ^e 1 John i. 9.

apply, "Though they be *red* like crimson, they shall be *white* as wool."

If thou fearest God will hardly be entreated, apply, "He will have mercy, for he is *ready to forgive*."

If we fear that our sins have taken such strong hold upon us, as we shall never get from them, apply, "He will cleanse us from *all our unrighteousness*." Seeing God promiseth to be the cleanser, fear not the hardness of the work.

If thou wouldst have thy manifold rebellions subdued.

When thou feelest many rebellions in thine heart and life, and wouldst have them not only pardoned, but subdued, apply, "I will heal their backslidings:"^a Which promise (as I think) contains this much—that God will not only pardon, but heal us; and, instead of rebellious hearts and lives, will give us obedient hearts and lives. For as healing followeth the curing of sickness, so obedience doth the curing of rebellion.

"He will *subdue* our iniquities."^b When thou feelest sin very strong, fly to this promise; and apply the strength of him that promiseth against the strength of sin. It is the Lord that hath promised to subdue it. What! though sin and

^a Hosea xiv. 4. ^b Mic. vii. 19.

satan join their force together? Yet the Lord is stronger than all their force, we need not doubt.

If thy heart be hard, and full of corruption.

"A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."^a

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."^b

When thou feelest thine heart worldly carnal, apply, "I will circumcise thy heart: a new heart will I give."

When nothing will break thine heart, apply the powers of Jehovah, who hath promised to cure thee, in taking away thy stony heart.

If unbridled nature break out into violent passion and contention.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."^c Such shall be the power of the gospel, that those which are by nature like wolves and devouring beasts, shall dwell very peaceably. And if we find our na-

ture such, we must apply, "The wolf shall dwell with the lamb."

"He will subdue our iniquities, and will cast all our sins into the depth of the sea."^a That which is cast into the sea, as it appeareth not in sight, so we cannot get it again, though we would : so will God do by your sins,—cast them out of his sight, so as we shall not return to them any more. Press him with his promise, and you shall find more than you think.

If thou be in bondage to some sin.

"You shall know the truth, and the truth shall make you free."^b

"Sin shall not have dominion over you."^c

When thou feelest thy bondage, that thou canst not do good, or keep thyself from evil, apply, "The truth shall make you free."

If thy sins often prevail against thee, apply, "Sin shall not have dominion over you."

"He shall redeem Israel from all his iniquities."^a

If thou fearest the breaking out of some strong sin, to God's dishonor and the blemishing of religion.

"That your whole spirit, soul and body, may be preserved blameless unto the coming of our

^a Micah vii. 19. ^b John viii. 32. ^c Rom. vi. 14. ^d Ps. cxix. 8.

Lord Jesus Christ. Faithful is he that calleth you, who also will do it."^a That God which hath called thee, will keep thee blameless unto the coming of Christ: therefore use the means, and rest upon the Lord's faithfulness, which never faileth them who trust in him.

"But the Lord is faithful, who shall establish you and keep you from evil.^b If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."^c By cleansing (as I think) is meant not only from the guilt of sin, but the power of it; that the filthiness of it shall not appear in our lives and conversations.

When sin pursues thee hard to make thee fall, do thou pursue the Lord with prayers for performance of this promise, and doubt not of the issue.

"He will subdue our iniquities."^d And to those add the prayer of Christ,—“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”^e Now, what greater evil than sin? Therefore, though thy prayers be but weak against it, yet He hath prayed that was always heard; therefore fight, and be sure of victory.

^a 1 Thes. v. 23, 24. ^b 2 Thes. iii. 3. ^c 1 John i. 9
^d Micah vii. 19. ^e John xvii. 15.

When thou art stayed from sin by admonition.

"If thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned."^a

When any admonish thee, obey, and it shall be life to thy soul; therefore receive the admonition, and apply, "He shall live, because he is admonished."

If thou fearest God will destroy thee for thy sins.

"Turn yourselves from all your transgressions, so iniquity shall not be your ruin."^b

"He shall save his people from their sins."^c

When thou fearest the greatness or multitude of thy sins will be thy destruction, apply, "Iniquity shall not be your ruin."

When thou seest no means of safety, apply, "He (*that is*, Christ) shall save his people from their sins."

If thou be tempted to uncleanness.

"He shall deliver thee from the strange woman."^d

"Thy body shall be kept blameless until the coming of Christ."^e

^a Ezek. iii. 21. ^b Ezek. xviii. 30. ^c Matt. i. 21. ^d Prov. ii. 16. ^e 1 Thes. v. 23.

If thou canst not find out the sin for which God corrects thee.

"If they be tied with the cords of affliction, then will I show them their work, and their sins."^a

A wise father will not correct his child, but he will show him wherefore: How else should he amend his fault? Much more will the Lord. But we enjoy not many promises, because we sue not for them.

CHAP. VII.

OF GRACE.

If thou doubt of salvation.

"God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life."^b

"He that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."^c

"If any man keep my saying, he shall never see death."^d

^a Job xxxvi. 8, 9. ^b John iii. 16. ^c John v. 24. ^d John viii. 15.

"He that believeth in me, though he were dead, yet shall he live : and whosoever believeth in me, shall never see death."^a

If thou doubt that thou shalt perish and not be saved, apply, "He that believeth in Christ *shall not perish*, but shall have everlasting life, and shall not come into condemnation." Labor to believe these promises, for that is required of thee for the obtaining of what is promised.

If thine heart be as a wilderness, barren of good.

"The wilderness and the solitary place shall be glad for them : and the desert shall rejoice, and blossom as the rose ; it shall blossom abundantly, and rejoice even with joy and singing."^b

This promise is made to the church, and every member of it may apply it to themselves. Therefore, when thou feelest thine heart as a desert wilderness and waste ground, void of good, full of briers and thorns of sin, then know thou shalt not only bring forth sweet smelling graces, like roses, but also all abundance of them.

"The righteous shall flourish as a branch.^c The soul of the diligent shall be made fat."^d

"I will be as the dew to Israel ; he shall grow as the lily, and cast forth his roots like Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon."^e

^a John xi. 25. ^b Isa. xxxv. 1, 2. ^c Prov. xi. 28. ^d Prov. xiii. 4. ^e Hos. xiv. 5, 6.

If we want means to make us fruitful, apply, "The Lord will be as *the dew* to Israel."

When we desire to flourish and grow in grace, apply, "He shall grow *as the lily*; his branches shall spread."

If thou wouldest shine forth in the beauty of holiness, apply, "His beauty shall be *as the olive-tree*, and *as the lilies*," whose glory is greater than Solomon's in all his royalty.

If thou wouldest have thy graces send forth a sweet smell, apply, "His smell shall be *as Lebanon*." If thou fearest the continuance of this estate, apply, "He shall fasten his roots *as the trees of Lebanon*."

It matters not how great our barrenness be, when God will be a dew to us. It will quickly make us fruitful; we shall bring forth fruits glorious to the sight *as the lily*, and *as the olive-tree*; and the scent of our graces shall be a sweet-smelling savor *as the trees of Lebanon*. Therefore though thou feelest thy heart yet barren, and thou hast used means long, and yet art not fruitful, still use the means and believe; for therein did Abraham glorify God, that he believed above hope that Sarah should have a son, who was barren. So though thine heart remain barren in thine own feeling, after long use of means, yet still follow seeking in the means, and believe; for we have as sure promises, and as faithful a performer, as Abraham had, Jesus Christ, yesterday, to-day, and the same for ever.

If thou wantest holiness.

"You shall be a holy nation."^a

"And the Lord shall establish thee a holy people unto himself."^b

The Lord will make thee holy ; therefore neither sin, nor satan, nor wicked men, can hinder thy holiness. For he that maketh thee holy, is stronger than all, and doth what he will.

"The God of peace shall sanctify you throughout, in spirit, soul, and body. Faithful is he that calleth you, who will also do it."^c

When thou canst not offer up any sacrifice.

When thou canst not offer up any sacrifice to God, of prayer or praise, or thyself in sacrifice, apply, "Ye shall be unto me a kingdom of priests."^d God promiseth that we shall be priests; that is, such as shall offer up sacrifice unto him, for that was the priest's office. Therefore, when thou findest thyself unable to pray, or praise the Lord, or to offer up thyself to God, soul and body, strive in faith, grounded on the promises. He which commanded, hath also promised to make us able to do it, for he hath said, *we shall be priests.*

"In every place incense shall be offered to my name, and a pure offering:"^e which is spoken of

^a Exod. xix. 6. ^b Deut. xxviii. 9. ^c 1 Thes. v. 23, 24.
^d Exod. xix. 6. ^e Mal. i. 11.

the believing Gentiles; therefore thou being one of them, shalt be able to offer up *pure offerings*.

When thou feelest but little grace.

When thou feelest but little grace, knowledge, faith, love, repentance, all very little, apply, "Though thy beginning be small, yet thy latter end shall greatly increase."^a

"Whosoever hath, to him shall be given; and he shall have abundance."^b

Therefore let not thy *small beginnings* discourage thee; but if thou canst prove thou hast some grace, then join faith and diligence together, and they will quickly make thee rich.

When all thy graces are weak.

When thou findest all thy graces very weak, and thou hast no strength to perform any spiritual duty, either prayer or fasting, or any other duty; then apply, "The Lord will give *strength* unto his people."^c

"He giveth power to the faint, and to them which have no might he increaseth strength. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."^d

^a Job viii. 7. ^b Matt. xiii. 12. ^c Psalm xxix. 11. ^d Isa. xl. 29, 31.

When thou feelest thyself faint, stay thyself with this promise, "He gives *strength* to him that fainteth"

When thou feelest no power, apply, "To him that hath no strength *he increaseth power*." If thou hast lost thy power; then stay thyself with this, "They shall *renew their strength*."

If thou art ready to give over through weariness, then gather strength from this, "They shall run and *not be weary*, and walk and *not be faint*."

And if thou findest not these promises performed unto thee, either thou endeavorest not to keep the conditions, or else thou art negligent in searching out the promises, or cold in suing for them. The Lord will be sought to for the performance.

"I am thy God, I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.^a Trust thou in the Lord for ever, for in the Lord Jehovah is everlasting strength."^b

To know there is *strength* in the Lord, is no comfort, unless we know it shall be for us. Therefore since it is given for a comfort, it must include this promise. Thus the Lord's strength for evermore shall be employed for our good. Therefore when we want for either soul or body, we must fix our confidence in him who will not fail us if we seek unto him.

a Isa. xli. 10. b Isa. xxvi. 4.

When thy heart is dried for want of grace.

When thou feelest thy heart dried up for want of grace, that thou canst not send forth any water of grace in thy thoughts, words, or works, apply, "I will pour water upon him that is thirsty. and floods upon the dry ground.^a The Lord shall satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not.^b

"He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.^c

"Their soul shall be as a watered garden.^d

"God giveth grace unto the humble.^e

"In the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of waters:"^f that is, the most barren heart shall abound with grace, according to this promise, "Out of their bellies shall flow rivers of the waters of life.^g

"When the poor and needy seek water, and there is none, and their tongues fail for thirst, I

^a Isa. xlv. 3. ^b Isa. lviii. 11. ^c Jer. xvii. 8 ^d Jer. xxxi. 12. ^e James iv. 6. ^f Isa xxxv. 6, 7. ^g John vii. 38.

the Lord will hear them, I the God of Israel will not forsake them; I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and myrtle, and the olive-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together."^a So, now though thou feelest thy heart barren, know that God will be the gardener to thy barren heart, to make pools, and plant pleasant grapes of graces; therefore seeing he taketh upon himself the work, fear not the badness of the ground, for he will make it good as a fruitful garden.

If thou wantest the Spirit of God.

"I will put my Spirit within you."^b

"If ye then being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him."^c

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."^d And also upon the servants, and upon the handmaids, in those days will I pour out my Spirit.

^a Isa. xli. 17, 18, 19. ^b Ezek. xxxvi. 27. ^c Luke xli. 13. ^d Joel ii. 28, 29.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth: He dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you."^a

When thou canst not pray thyself, stay thyself on these prayers, that Christ hath prayed to the Father, to give the Spirit, and he was heard in all he prayed for; therefore thou mayest claim it, though thy prayers be but weak.

If, looking on God's love, thou canst not love God again.

When thou lookest upon the great love of God unto thee, and canst not find thine heart enlarged in loving God again, apply this promise, "I will circumcise thine heart, that thou mayest love the Lord thy God with all thine heart, and with all thy soul."^b

If thou canst not bring thine heart to delight in the Lord.

"Thou shalt rejoice in the Lord, and glory in the Holy One of Israel."^c

"In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."^d

^a John xiv. 16, 17, 18. ^b Deut. xxx. 6. ^c Isa. xli. 16. ^d Psalm lxxxix. 16.

"For then shalt thou have thy delight in the Almighty."^a

"For our heart shall rejoice in him, because we have trusted in his holy name."^b

When thou seest cause of rejoicing in the Lord, and yet canst not move thine affections, apply, "They shall rejoice in him."

If, through many troubles and temptations, thou findest thy joys often interrupted, apply, "They shall rejoice continually in thy name."

If thou feelest not the fear of God in thine heart.

"I will put my fear in their hearts."^c

If we would have a reverent fear of God when we perform any holy duty, or at other times as thou feelest thy need, urge the Lord with this his promise, for he delights to be sued to upon his promise, by his servants; "I will yet for this be inquired of by the house of Israel, to do it for them."^d

If thine heart will not praise the Lord.

"This people have I formed for myself, they shall show forth my praise."^e

"Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God."^f

"They shall praise the Lord that seek him."^g

^a Job xxii. 26. ^b Psalm xxxiii. 21. ^c Jer. xxxii. 40.
^d Ezek. xxxvi. 37. ^e Isa. xliii. 21. ^f Joel ii. 26. ^g Psalm
xxii. 26.

When thou seest what great things God hath done for thee, and findest not thyself able to set forth his praise, apply, "They shall *set forth* my praise."

When thou findest thy ungrateful heart not affected with the mercies thou enjoyest, and they stir thee not up to praise the Lord, apply, "He shall eat and be satisfied, and *praise* the name of the Lord."

If thou wantest wisdom.

When thou seest thy want of wisdom makes thee not walk like a Christian, so unblameable as thou oughtest, apply, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him."^a

When thou findest, thou wantest wisdom to improve thine afflictions to the best advantage, or for the ordering of thy actions, occasions, and course of life, to God's glory, and the good of others and thyself, then fail not to *ask wisdom*, and doubt not of the obtaining it.

If thou canst not understand God's voice.

When thou canst not understand the voice of God in his word or works, not knowing what to learn by them, apply, "The ears of the deaf

^a James i. 5.

shall be unstopped:"^a that is, those that were deaf, not understanding any thing, shall be made to hear, that is, to understand. "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice."^b Which is a promise to the Gentiles, that they shall understand the voice of God.

If thou canst not see into the mysteries of the gospel.

"The eyes of the blind shall be opened."^c

"He shall open the eyes of the blind."^d

"He hath sent me to recover sight to the blind."^e

These places tell what Christ will do to his people; therefore we need not fear our disease, seeing Christ is our Physician. If every creature do that for which it was ordained, then He will surely do that which he was sent to do of the Father,—“to give sight to the blind.”

If thou seest a good way, and hast no power to walk in it.

When thou seest a good way and hast no power to walk in it, or art to perform any duty, ordinary or extraordinary, and feelest no strength to walk in that way, apply, “And I will put my Spirit within you, and *cause you to walk* in my

^a Isa. xxxv. 5. ^b John x. 16. ^c Isa. xxxv. 5. ^d Isa. xlii. 7. ^e Luke iv. 18.

statutes, and ye shall keep my judgments and do them."^a

When thou lookest at the greatness of the duty which God commands, look also at the largeness of his promises, for the keeping of them, and then thou wilt not be discouraged at it. What matters it what he commands, seeing we have his promise?

If thou fearest the strictness of thy ways, that thou shalt not be able to walk in them, though thou step into them sometimes, strengthen thy faith in this promise, "I will give thee my Spirit to cause thee to walk in my ways." Can sin, or satan, then resist? Nay, surely, the Spirit is stronger; and greater is He that is in us, than those that are against us.

And when we see great duties which God commands, and fear we shall want strength to do them, apply, *He hath said*, "You shall keep my judgments and do them."

"They shall run, and not be weary; they shall walk, and not be faint:"^b that is, those which of themselves could not take one step, shall be able to run swiftly in the ways of God.

If thou wantest memory to remember the word of God.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He

^a Ezek. xxxvi. 27. ^b Isa. xl. 31.

shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."^a

When thou seest thine own ignorance.

When thou seest thine ignorance, and fearest thou shalt not be able to glorify God as thou mightest if thou hadst more knowledge, stir up thyself to desire, and apply, "Thus saith the Lord, I will put my law in their inward parts, and write it in their hearts; and they shall all know me, saith the Lord, from the greatest to the least."^b

"Thou shalt know the Lord."^c I will pour out my Spirit unto you, I will make known my words unto you."^d

"The meek will he guide in judgment, and the meek will he teach his way. What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him, and he will show them his covenant."^e

"If thou seekest her as silver, and search for her as for treasures, then shalt thou understand righteousness, and judgment, and equity, yea every good path."^f Discretion shall preserve thee, understanding shall keep thee, to deliver

^a John xiv. 26. ^b Jer. xxxi. 33, 34. ^c Hos. ii. 20.
^d Prov. i. 23. ^e Psalm xxv. 9, 12, 14. ^f Prov. ii. 4, 9, 11, 12, 13.

thee from the way of the evil man, from the man that speaketh froward things; who leave the path of uprightness, to walk in the ways of darkness. The earth shall be full of the knowledge of the Lord.^a

"These that seek me early shall find me.^b The fool shall not err.^c If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.^d The heart also of the rash shall understand knowledge."^e

When thou thinkest of the great mystery of GOD MANIFEST IN THE FLESH, and of one divine essence, and three persons, and seest thy own inability to conceive of this great God, apply, "They shall all *know the Lord*; the heart of the fool shall *understand*."

When we fear God will not reveal his will to us, apply, "I will *pour out my mind* to you. He will teach the humble his ways; he will teach him the way he shall choose."

If thou fearest that, though God reveal his will, yet thy ignorance is such, as thou shalt not be able to understand it, apply, "I will *cause you to understand*. Thou shalt *understand* judgment, righteousness, equity, and every good path."

If thou fearest men will draw thee away to

^a Isa. xi. 9. ^b Prov. viii. 17. ^c Isa. xxxiv. 8. ^d John vii. 17. ^e Isa. xxxii. 3, 4.

error, apply, "Counsel *shall preserve thee*, and understanding *shall keep thee*, and deliver thee from the evil way, and from the man that speaketh froward things, and from them that leave the ways of righteousness, to walk in the ways of darkness. The fool *shall not err*; he shall know the doctrine whether it be of God."

If thou desirest grace, and thy desires are not satisfied.

"Delight thyself also in the Lord, and he shall give thee the desire of thy heart."^a

"He will fulfil the desires of them that fear him."^b

"Open thy mouth wide and I will fill it."^c

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."^d

"The desire of the righteous shall be granted."^e

Dost thou desire grace? Fearest thou God will not grant thy desire? Apply, "He shall give thee *thy heart's desire*; he will *fulfil thy desire*."^f

Fearest thou, that if he give grace, it will be but a little? Apply, "Open thy mouth wide, and I will *fill it*. Thou shalt be filled." "Blessed are all they which wait for him. He will certainly have mercy upon thee, at the voice of thy cry; when he heareth, he will answer."^g

^a Psalm xxxvii. 4. ^b Psalm cxlv. 19. ^c Psalm lxxxi. 10. ^d Matt. v. 6. ^e Prov. x. 24. ^f Isa. xxx. 18, 19.

When thou beginnest to faint with waiting, apply, "*He will certainly have mercy upon thee.*"

If thy heart be dead, and will not stir to God or goodness.

"Your heart shall live for ever."^a

"Keep sound wisdom and discretion; so shall they be life unto thy soul.^b I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."^c

"Seek the Lord, and ye shall live."^d

When thou fearest thou shalt never overcome the deadness of thy heart, apply, "*Your hearts shall live. Seek the Lord, and ye shall live.*"^e

When thou hast got some life, and fearest the losing of it, apply, "*Your hearts shall live for ever.*"

If thou fearest falling away, and beginnest to decline.

"Christ shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.^e I have set the Lord always before me: because he is at my right hand, I shall not be moved.^f The Lord upholdeth all that

^a Psalm xxii. 26. ^b Prov. iii. 21, 22. ^c Isa. lvii. 15. ^d Amos. v. 4. ^e 1 Cor. i. 8. ^f Psalm xvi. 8.

fall; and raiseth up all those that are bowed down.^a The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age; they shall be fat and flourishing.^b

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither.^c He shall strengthen thine heart.^d Thou shalt be steadfast, thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.^e They that love the Lord, shall be as the sun when he goeth forth in his might."^f

Now we see that nothing can hinder the sun in his might, but it chaseth away the darkness and clouds before it, and ceaseth not till he hath run his race: So shall the child of God, for the Lord hath said it; we need not doubt of it.

If thou fearest thine own weakness, and the power of temptation, with the subtilty of satan, apply, That God whose power and wisdom over-reacheth all other, hath said, "He will confirm you to the end. He shall establish thine heart; thy leaf shall not fade." Art thou hard pursued by sin and satan? Apply, That God whose power and wisdom over-reacheth all,—He hath said, "He will establish thee."

If thou be ready to fall and faint, apply, "The Lord upholdeth all them that fall, and lifteth up

a Psalm cxlv. 14. b Psalm xcii. 12, 14. c Psalm i. 3
d Psalm xxxi. 24. e Job xi. 15, 17. f Judges v. 31.

all them that are ready to fall: thou *shalt not slide*."

If thou fearest that though thou be kept from sin, yet thy graces shall decay, apply, "The righteous shall *flourish* as a palm-tree, and shall *grow* as a cedar in Lebanon. They shall *bring forth fruit* in their old age; they shall be fat and flourishing: thou shalt bring forth fruit in season; thou shalt be *stable*: thine age shall appear more clear than noon-day; thou shalt *shine* as the morning."

If thou art fallen, and fear the Lord will leave thee so.

"Cast thy burden upon the Lord, and he shall sustain thee.* He shall never suffer the righteous to be moved.^a

"Though he shall fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever.^b

a Psalm lv. 22. b Psalm xxxvii. 24, 28.

* "Cast thy burden (or allotment) upon the Lord." Whatever allotment we receive from God, whether of prosperity or of adversity, it is our duty to refer it back to him. "He that giveth to the poor, lendeth to the Lord," and he will repay him; or, if our lot be adverse, "he will sustain," under every burden, and "never suffer the righteous to be moved" from his foundation.

"I will put my fear in their hearts, that they shall not depart from me."^a

When thou art fallen, and feelest a great load of sin or misery upon thee, and no power to unload thyself; thy graces so weak that they will not help thee, and therefore thou thinkest thy state desperate, apply, "Though he fall, he shall *not be cast off*, for the Lord putteth under his hand." Therefore though sin and misery be ever so heavy, to press thee down, yet the powerful hand of God, when thou art at the lowest, being under thee, shall easily lift thee up: thou hast his promise, "He will *not suffer thee to fall* for ever."

When thou fearest the Lord hath forsaken thee and will not return again.

"I will establish my covenant betwixt thee and me, an everlasting covenant, to be a God unto thee."^b

"I will be with thee, I will not fail thee, neither forsake thee; fear not, neither be dismayed."^c

"I will not forsake my people."^d

"The Lord is with you, while you be with him."^e

"Behold, God will not cast away a perfect man."^f

^a Jer. xxxii. 40. ^b Gen. xvii. 7. ^c Deut. xxxi. 8.
^d 1 Kings vi. 13. ^e 2 Chron. xv. 2. ^f Job viii. 20.

"Behold, God is mighty, and despiseth not any.^a

"I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness."^b

*When thou feelest thy vileness, and fearest the Lord
will loathe thee for it.*

"My soul shall not abhor you.^c

"I will love them freely, for mine anger is turned away from them."^d

"I will love thee."^e

"He that loveth me, shall be loved of my Father; and I will love him, and manifest myself unto him; my Father will love him, and we will come unto him, and make our abode with him."^f

"I will rejoice over them to do them good."^g

When thou seest a multitude of sins, so that thou seemest most loathsome, apply, "My soul *shall not loathe you.*"

When thou seest nothing in thyself that should move him to love thee, but all to the contrary, apply, "I *will love them freely.*"

If thou fearest thy many sins will cause the

^a Job xxxvi. 5. ^b Hos. ii. 19, 20. ^c Levit. xxvi. 11.
^d Hos. xiv. 4. ^e Deut. vii. 13. ^f John xiv. 21, 23. ^g Jer.
xxxii. 41.

Lord not to delight in thee, apply, "*I will delight in thee.*"

If thou fearest thy sin will cause the Lord to hide himself from thee, apply, "*I will show my own self unto him.*"

When thou feelest thy spiritual poverty.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."^a

"To him will I look, saith the Lord, that is poor and of a contrite spirit, and trembleth at my words."^b

When thou feelest thy sins many, and thy graces very few, and therefore fearest that such a miserable creature as thou art, shall not inherit heaven, apply, "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*"

If thou fearest the Lord will not look upon thee, apply, "*To him will I look, saith the Lord, that is of a contrite spirit.*"

When thou art in a strait.

When thou art in a strait, either in some truth, or in something that is to be done, and thou knowest not what to choose, apply, "*Him shall he teach in the way that he shall choose; his soul shall dwell at ease.*"^c

"In all thy ways acknowledge him, and he

^a Matt. v. 3. ^b Isa. lxvi. 2. ^c Psalm xxv. 12, 13.

shall direct thy paths :^a Commit thy works unto the Lord, and thy thoughts shall be established.^b

"And thine ear shall hear a word behind thee, saying, *This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*"^c

"The Lord shall guide thee continually."^d

"I will direct their work in truth."^e

"I will cause them to walk by the rivers of water, in a straight way, wherein they shall not stumble."^f

When thou doubtest of some truth, apply, "He shall teach him the way that he shall choose, his soul shall dwell at ease. Thine ears shall hear a voice behind thee, saying, *This is the way, walk in it.* I will direct thy way in truth."

When thou art thinking what course to take, and fearest thou shalt not know what the Lord would have thee to do, apply, "*Thy thoughts shall be directed, he shall direct thy ways.*"

When thou fearest thy weakness will at some times carry thee astray, apply, "The Lord will guide thee, *continually*; the Lord will lead thee in a straight way, that thou shalt not stumble."

^a Prov. iii. 6. ^b Prov. xvi. 3. ^c Isa. xxx. 21. ^d Isa. lviii. 11. ^e Isa. lxi. 8. ^f Jer. xxxi. 9.

If thou fearest satan will cause thee to fall, and art troubled with his temptations.

"He shall bruise his head:"^a—Therefore fear not, for Christ hath overthrown all his power and subtilty, that he cannot do us any harm.

"Surely he shall deliver thee from the snare of the fowler. He shall cover thee with his feathers; and under his wings shalt thou trust: his truth shall be thy shield and buckler."^b

"The God of peace shall bruise satan under your feet shortly."^c

Doth satan press thee with strong temptations, and fearest thou his power? Apply, "He shall bruise his head. He will cover thee under his wings, and thou shalt be safe under his feathers; his strength shall be thy buckler."

Fearest thou his subtilty? Apply, "He shall deliver thee from the snare of the fowler, and bruise his head," wherein lie all his powers and plots.

If thou canst not profit by the word of God, or by his works of mercy, or afflictions,

"I am the Lord thy God which teacheth thee to profit, who leadeth thee to the way that thou shouldest go."^d

"The kingdom of God shall be taken from

^a Gen. iii. 15. ^b Psalm xci. 3, 4. ^c Rom. xvi. 20.
^d Isa. xlviii. 17.

you, and given to a nation bringing forth the fruits thereof."^a

This is a promise that the Gentiles shall bring forth the fruit of the gospel; therefore every believing Gentile may apply it.

If thou findest thyself unlike God's people, either in heart or life.

"I will give them one heart and one way."^b

When thou seest thine heart not like the people of God, either in their affection to God, or his people, or ordinances, or in their sorrowing for sin, apply, "I will give them *one heart*."

When thou seest thy life and conversation not so holy as the people of God, apply, "I will give them *one way*."

If thou wouldest have God's blessing rest upon thee.

"The Lord will bless the righteous."^c

"I will bless thee."^d

"Thy blessing is upon thy-people."^e

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."^f

"The Lord will bless us, he will bless the house of Aaron. He will bless them that fear the Lord, both small and great."^g

^a Matt. xxi. 43. ^b Jer. xxxii. 39. ^c Psalm v. 12
^d Deut. vii. 13. ^e Psalm iii. 8. ^f Psalm xxiv. 5. ^g Psalm
cxv. 12, 13.

If thou wouldst be a blessing in thy place.

"I will bless thee, and thou shalt be a blessing.^a I will make them about my hill a blessing."^b

If thou separatest thyself from the wicked in their corrupt worship and manners.

"I will dwell in them and walk in them, and I will be their God, and they shall be my people: Wherefore come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."^c

CHAP. VIII.

OF THE MEANS OF GRACE.

A promise to be applied in every ordinance.

"With joy shall you draw water out of the wells of salvation."^d

Now in that it is said, *out of the 'wells' of salvation*, and not *'well'*, I think we ought to apply

^a Gen. xii. 2. ^b Ezek. xxxiv. 26. ^c 2 Cor. vi. 16, 17, 18. ^d Isa. xli. 3.

it to every ordinance of God, so as we are to use them with a comfortable persuasion that we shall receive abundance of grace from them. As the Lord promiseth we shall draw waters from out of them, we shall not only use them, but draw from them with joy.

Therefore when we pray, meditate, hear, confer, fast, in every duty apply this promise, and you shall find him faithful which promiseth.

When thou prayest.

Apply these promises for the strengthening of thy faith, and for thy hearing,—“Ask, and it shall be given you ; seek, and you shall find ; knock, and it shall be opened unto you.^a

“Pray to thy Father which seeth in secret; and thy Father which seeth in secret, shall reward thee openly.^b

“And all things whatsoever ye shall ask in prayer, believing, ye shall receive.^c

“Whatsoever ye shall ask in my name I will do it.^d

“Ask, and ye shall receive, that your joy may be full.^e

“Ask what ye will, and it shall be done unto you.^f

“Before they call, I will answer; and while they are yet speaking, I will hear.^g

^a Matt. vii. 7. ^b Matt. vi. 6. ^c Matt. xxi. 22. ^d John xiv. 13, 14. ^e John xvi. 24. ^f John xv. 7. ^g Isa. lxx. 24.

"Thou shalt make thy prayers unto him, and he shall hear thee ; and if thou seek him, he will be found."^a

When thou meditatest.

"Mercy and truth shall be to them that devise good."^b

"The loving-kindness of the Lord endureth for ever, to them which think upon his commandments to do them."^c

"Think on these things, which ye have both learned, and received, and heard, and seen in me, and the God of peace shall be with you."^d

If thou desirest mercy, or the truth of God, to be for thy good, or the loving-kindness of the Lord to be for ever towards thee, and that God which brings peace with him to be with thee ; then *meditate on good things* ; and with such a meditation as may stir thee up to practice, and then all these promises shall surely be performed to thee. And because meditation is a hard duty, therefore encourage thyself to it by the benefit it brings ; and being a way of God, he will give thee his Spirit to cause thee to walk in it.

^a Job xxii. 27. ^b Prov. xiv. 22. ^c Psalm ciii. 17, 18.
^d Phil. iv. 8, 9.

In meditating, conferring, and reading God's word.

"Let not this book of the law depart out of thy mouth, but meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."^a

In reading of the word, if thou understandest not.

"I will pour out my Spirit unto you, I will make known my words unto you."^b

"It gives subtilty to the simple, to the young man knowledge and discretion."^c

"The commandment of the Lord is pure, enlightening the eyes."^d

If thou canst not confer.

When thou canst not speak in conference to edification, but feelest thy heart shut up, apply, "He that believeth on me, out of his belly shall flow rivers of living waters."^e

"The mouth of the just bringeth forth wisdom."^f

"A man shall be satisfied with good by the fruit of his mouth."^g

^a Josh. i. 8. ^b Prov. i. 23. ^c Prov. i. 4. ^d Psalm xix. 8. ^e John vii. 38. ^f Prov. x. 31. ^g Prov. xii. 14.

"The tongue of the stammerer shall be ready to speak plainly;"^a

"The dumb man's tongue shall sing."^b

When thou art with the people of God, that thou mayest receive good from them, and do them good, apply, "He that walketh with wise men, *shall be wise.*"^c His fruit shall be meat, and his leaves medicine."^d

If thou findest thy soul stand in need of wisdom, keep company with the people of God, who are the only wise people, and then thou hast the only sure promises of the Lord, thou shalt be wise. If thou hungerest after good, resort to the righteous, and thou shalt be satisfied with good things.

If thou feel thyself dead, apply, "Out of him shall flow rivers of water of *life*," for thy quickening. If thy soul be faint or sick, apply, "His fruit shall be meat, and his leaves medicine." Let all this good which is gotten by their fellowship, cause thee to delight in them; and take heed of forsaking the fellowship of the saints.

When thou goest into company, apply these promises to thyself, that thou mayest be so to others; and hinder not thyself by unbelief.

^a Isa. xxxii. 4. ^b Isa. xxxv. 6. ^c Prov. xiii. 20. ^d Prov. xii. 14. John vii. 38. Ezek. xlvii. 12.

When thou art to go to the assemblies, to participate in the ordinances.

"In places where I record my name, I will come to thee and bless thee."^a If thou wantest the Lord or his blessing, go to his house, and thou shalt find him. "They shall be abundantly satisfied with the fatness of thine house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life, and in thy light shall we see light."^b We shall be satisfied with the goodness of thy house, even of thine holy temple.^c

"The Lord God is a sun and shield; the Lord will give grace and glory, and no good thing will he withhold."^d

"Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in their old age; they shall be fat and flourishing."^e

"The Lord shall bless thee out of Zion."^f In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."^g*

a Exod. xx. 24. b Psalm xxxvi. 8, 9. c Psalm lxxv. 4.
d Psalm lxxxiv. 11. e Psalm xcii. 13, 14. f Psalm cxxxviii.
5. g Isa. xxv. 6.

* The short glance which the prophet gives in the 24th chapter, of the deliverance of Israel, and the Messiah's

Therefore when his ordinances are corrupted with men's inventions, then thou mayest press him with this promise; that he will give us *wine refined and purified*, even his purest ordinances, most comfortable to our hearts, as wine is.

And when there is little nourishment, because their gifts are weak, urge him with this, that he hath promised to make us *a feast of fat things, full of marrow*; for I take this promise to be meant of the churches after Christ, *ver. 7.* "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

Thy sins that are too strong for thee,—bring them to the Lord in his ordinances, and he will destroy them; though thou seem to be covered with them, and they spread as a vail upon thee,

kingdom, causes him to break out into a song of praise in the following chapter, whereas, though he first alludes to temporal deliverances, the prophetic Spirit carries out his mind in the extatic contemplation of the glory and blessedness of the gospel dispensation, which he compares, 1. to a rich and plentiful feast, of which all nations were invited to partake, "*without money and without price.*"—Blessed privilege. 2. He compares it to the dawn of light, which "lifts the veil of darkness from all faces." 3. He who brings "life and immortality to light," will, at the same time, throw into darkness the errors of Paganism; and, finally, by his own death, eventually destroy—or, in the Hebrew idiom, swallow up—death itself; wipe away all tears; and introduce into the New Jerusalem above, everlasting joy, and peace, and happiness. See Revelations xxi. 1—4.

yet believe his promises, and all things shall be possible unto thee.

"I will make them joyful in mine house of prayer, their sacrifices shall be accepted at mine altar."^a God will both give to them, and accept from them their sacrifices, as pleasing to him. "Believe his prophets, so shall ye prosper."^b

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsel."^c

"Hear and receive my sayings, and the years of thy life shall be many; when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."^d Unto you that hear, shall be more given.^e

"Incline your ears and come unto me; hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David. My word shall accomplish that which I please, and it shall prosper in the thing whereto I send it. Therefore ye shall go forth with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and the trees of the field shall clap their hands; instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree."^f—This force shall the

^a Isa. lvi. 7. ^b 2 Chron. xx. 20. ^c Prov. i. 5. ^d Prov. iv. 10, 12. ^e Mark iv. 24. ^f Isa. lv. 3, 11, 12, 13.

Lord have in thine heart, for planting of grace and destroying of sin.

"They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the vine in Lebanon."^a

If thou wouldest return, apply this, "He shall return." If thou art decayed, apply this, "They shall revive as the corn." If thou wouldest flourish in grace, apply, "They shall flourish as the vine." If thou wouldest be a sweet-smelling savor in all places, apply, "The scent thereof shall be as the vine of Lebanon."

Seeing all these good things come from the powerful ordinances of the Lord, let us give him no rest till he bestow these blessings upon us. When the pastor of the people pronounceth the blessing, apply this promise, "I will bless thee."^b

Wouldest thou enjoy the ordinances of God, and a blessing upon them.

"I will satiate the souls of the priests with fatness, and my people shall be satisfied with goodness."^c

"I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."^d

"And I will make them, and the places round

^a Hos. xiv. 7. ^b Numb. vi. 27. ^c Jer. xxxi. 14. ^d Jer. iii. 15.

about my hill, a blessing ; and I will cause the shower to come down in his season ; there shall be showers of blessing. And the tree of the field shall yield her increase, and the earth shall yield her fruit."^a

These promises are both for pastor and people ; the pastor shall be able to teach with *knowledge and understanding* ; his soul shall be replenished with *fatness* ; his teaching shall be as a *seasonable shower of blessing*, that shall make the people fruitful.

The people must apply these promises, that God would give them able teachers ; and that they may find their ministry blessed unto them, according to these promises ; that they may be fed with knowledge and understanding, that they may be satisfied with goodness, and that their teaching may be *seasonable showers of blessing* to make them fruitful ; as it is promised that the trees shall *yield their fruit*. How much are God's ordinances to be desired, by which he doth convey so many blessings unto his people ! Let us give him no rest, till he furnish Jerusalem with all her ordinances and officers.

*If thou enjoyest grace, or means of grace, and fear-
est the losing of them.*

"Upon all the glory shall be a defence. And there shall be a tabernacle of a shadow in the

^a Ezek. xxxiv. 26, 27.

day-time from the heat, and for a place of refuge, and for a covert from the storm and from the rain.^a

"I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day.^b

"His place of defence shall be the munition of rocks; bread shall be given him, his water shall be sure."^c

Hast thou any glorious grace, or means of grace? Arm thyself with the power of God, in his promises; for the devil will use all his forces and subtilty to deprive thee of them. Hast thou a glorious minister, and pure ordinance? Do glorious graces begin to spring in thine heart, and thou seest no means to defend them? Apply, "Upon all thy glory he shall be *a defence: his defence shall be a munition of rocks.*"

Seest thou a heart of sin in thyself, or the rage of the wicked, that causeth thee to fear the loss of them? Apply, "There shall be a covering for a shadow in the day from the heat." Doth the devil raise up storms, or outward persecutions? Apply, "*The defence and covering shall be a place of refuge, and covert for the storm and for the rain.*"

Fearest thou the subtilties of thine enemies; that, unawares, when thou thinkest not on them, they will surprise thee, and steal thy blessing from thee? Apply, "I the Lord *will keep it night*

a Isa. iv. 5 6. b Isa. xxvii. 3. c Isa. xxxiii. 16.

and day." If thou fearest God will not continue thus to thee, apply, "I will water it *every moment*;" not one moment, but he will be adding and nourishing; "bread shall be given him, and his waters shall be sure."

*When thou art banished from God's ordinances,
and desirest to return.*

"The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: * they shall obtain joy and gladness; and sorrow and sighing shall flee away.^a

"And I will bring you to Zion.^b If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.^c

"Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries; and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them

a Isa. xxxv. 10. b Jer. iii. 14. c Deut. xxx. 4.

* Perpetual gladness shall crown their heads.

in a good pasture, and upon the high mountains of Israel shall their fold be: there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away; and bind up that which was broken, and will strengthen that which was sick."^a

If thou mournest for God's ordinances, apply, "Thou shalt not only *return to Zion*, but *return with joy*, and sorrow shall fly away." If thou art but one amongst many which desire it, and fearest thou shalt be left among them, apply, "I will take you one of a city, and two of a tribe."^b Though thou art but *one of a city* that returneth to the Lord, he will *bring thee to Zion* from all the rest.

If thou art far removed from all means, and that the Lord hath done it for thy sin, apply, "Though thou wert cast into the outmost part of heaven, thence *will the Lord gather thee*, and from thence *will he take thee*; he will *deliver them* from all places where they have been scattered in the cloudy and dark day, and *will feed them* in good pastures, and *will bring them to rest*."

^a Ezek. xxxiv. 11, 12, 13, 14, 15, 16. ^b Jer. lll. 14.

When thou art banished from God's house.

"I will be unto them as a little sanctuary in the countries where they shall come.^a He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young.^b

In thy banishment, at those hours when thy soul was wont to be refreshed in the sanctuary of God on the sabbath, and at other times when thou findest thyself to stand in need either of defence or nourishment, apply, "*I will be a sanctuary unto you. He shall feed his flock as a shepherd.*"

If in this time thou feelest thyself very weak, apply, "*He shall gather his lambs in his arms, and carry them in his bosom; and guide them with young:*" they cannot miscarry that are shut up in the bosom of God; nor fear, who are guided by him. Therefore though we be ever so weak in ourselves, yet here is our comfort,—we are safe in our God. O happy people, saved by the Lord!

When wicked shepherds are over us.

"Thus saith the Lord God, behold, I am against the shepherds, and I will require my

a Ezek. xi. 16. b Isa. xl. 11.

flock at their hands and cause them to cease from feeding the flock. Neither shall the shepherds feed themselves any more ; for I will deliver my flock from their mouth, that they may not be meat for them. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad : therefore will I save my flock, and they shall no more be a prey ; and I will cause the wild beasts to cease out of the land.”^a

When the shepherds feed themselves, and are ready to devour us, apply, “The shepherds *shall not feed themselves* any more ; *I will deliver my sheep* from their mouths, *they shall no more devour them.*”

When, through their greatness and our weakness, they push us so with their horns, that we are scattered, both shepherd from people, and one from another, apply, “*I will help my sheep, and they shall no more be spoiled ; I will cause the wild beasts to cease out of the land.*”

When, through wicked shepherds, thou art come to great misery.

“I will seek that which was lost, and bring again that which was driven away ; and will bind up that which was broken, and will strengthen that which was sick.^b Though the Lord give you the bread of adversity, and the water of af-

^a Ezek. xxxiv. 10, 21, 22, 23. ^b Ezek. xxxiv. 16.

fiction, yet shall not thy teachers be removed into a corner any more ; but thine eyes shall see thy teachers."^a

When through evil shepherds thou art come to such an estate, as thou feelest thyself to have lost God and goodness, and art driven away from all things that might help thee, apply, "*I will seek that which was lost, I will bring again that which was driven away.*"

When thou art even broken with misery and grown very weak, apply, "*I will bind up that which was broken, and strengthen that which was weak.*"

When thy teachers, who should help thee in this estate, are forced to fly and hide themselves, for the fear of the wicked shepherds, apply, "*Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers.*"

When thou settest thyself to fast.

"If thou fast in secret, thy Father which seeth in secret will reward thee openly."^b

"Draw nigh unto God, and he will draw nigh unto you. Humble yourselves in the sight of the Lord, and he shall lift you up."^c

a *Isa. xlii. 20.* b *Matt. vi. 18.* c *James iv. 8, 10.*

CHAP. IX.
OF PERSECUTION.

*All that will live godly, must suffer persecution ; there-
fore strengthen ihyselt with these promises.*

If thou art railed upon for well-doing.

“ If ye be reproached for the name of Christ, happy are ye ; for the Spirit of God, and of glory, resteth upon you.^a

“ Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven ; for so persecuted they the prophets which were before you.”^b

If thou art persecuted any other ways even unto death.

“ He that loseth his life for my sake shall find it.^c Blessed are they which are persecuted for righteousness’ sake ; for theirs is the kingdom of heaven.^d

When ye lose any earthly blessing for God’s

^a 1 Pet. iv. 14. ^b Matt. v. 11, 12. ^c Matt. x. 39. ^d Matt. x. 10.

cause, apply, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life,"^a

This is the greatest (and yet lawful) usury of all others,—to part with one outward blessing, and to receive a hundred for it ; to lose a miserable life, and to enjoy eternal life ; to suffer a short time, and to have a great reward in heaven ; to be disgraced, and to have the *spirit of glory* rest upon us. Therefore when thou art railed upon, apply, "Blessed am I ; the Spirit of *glory* rests upon me, therefore they cannot make me vile."

Art thou any way persecuted? Apply, "Theirs is the kingdom of heaven ; great is your reward in heaven."

Take they thy life ? Apply, "He that *loseth his life* for my sake, shall find it." Take they away any earthly blessing ? "Thou shalt receive an hundred fold at this present." Therefore if usurers gladly let out their money, that hope to receive but eight in the hundred ; be ashamed of thyself, that thou shouldest not give one for a hundred, when thou hast the promise of him that never failed to perform.

^a Matt. xix. 29.

In partaking with God's people in suffering, that thou mayest be partaker of their comforts.

"As you are partakers of the sufferings; so shall ye be also of the consolation."^a

When thou art called forth to defend the truth.

"When they deliver you up, take no thought how or what you shall speak; for it shall be given you in that same hour what ye shall speak."^b

"I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.^c Whosoever confesseth me before men, him will I confess before my Father which is in heaven."

When thou fearest thou shalt not be able to speak in defence of the truth, apply, "It shall be given thee," though thou hast it not before, "in that hour what thou shalt say."

If thou fearest the learning of thy adversaries, and thine own simpleness, apply, "I will give thee not only a mouth, but also wisdom, where-against they shall not be able to speak." If thou want courage, embolden thyself with this,—Christ will confess thee before his Father.

^a 2 Cor. i. 7. ^b Matt. x. 19. ^c Luke xxi. 15 ^d Matt. x. 32.

If thou wouldst bring forth seasonable fruit for every estate, and for every duty.

"Thou shalt be as a tree that bringeth forth his fruit in season.^a He shall bring forth fruit according to his months."^b

If thou art to speak, or pray, or do any duty, that thou mayest do it seasonably, and have fitting words and thoughts, apply, "Thou shalt bring forth fruit in season." So in every estate, prosperity or adversity, that thou mayest bring forth the fruits of it, apply, "They shall bring forth fruit in season, according to their months."

CHAP. X.

PROMISES

CONCERNING EARTHLY THINGS.

As children are the most excellent, I will begin with them.

If thou hast children.

"His seed shall be mighty upon earth: the generation of the just shall be blessed.^c

"I will establish my covenant between me

^a Psalm i. 3. ^b Ezek. xlvii. 12. ^c Psalm cxii. 2.

and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.^a

"I will pour out my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses."^b

If thou desirest grace and God's blessing for thy children, apply, "I will pour out *my Spirit and blessing* upon thy seed."

If thou wouldest have them grow up in it, apply, "They shall grow as among the grass, and as the willows by the water-courses."

If thou wouldest have them in covenant with thyself, thy God to be theirs, apply, "I will make an everlasting covenant with thee, to be a God to thee, and to thy seed after thee." Desirest thou outward things for them? Apply, "His seed shall be mighty upon earth."

If thou wouldest have a comfortable and holy use of thy habitation.

"Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and not sin."^c

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."^d The ta-

^a Gen. xvil. 7. ^b Isa. xlv. 3, 4. ^c Job v. 24. ^d Psalm xci. 10.

bernacle of the upright shall flourish.^a The house of the righteous shall stand.^b

If thou wouldest prosper in thine house, apply, "*Peace shall be in it; no plague shall come near it: it shall flourish.*" If thou wouldest have it continue so, apply, "*It shall stand.*" That they may not be a snare to thee, but that thou mayest use thy blessing, and not sin, apply, "*Thou shalt visit thy habitation, and not sin.*"

When thou wouldest have thy going-out and coming-in blessed.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."^c

"The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."^d

When thou goest out, if thou wouldest have heaven and earth, and all creatures blessed to thee, and be made able to make the spiritual use of them, apply, "Blessed shalt thou be when thou goest out, and when thou comest in. The Lord shall preserve thy going out, and thy coming in." If thou wouldest have the continuation of it, apply, "From this time forth for evermore."

^a Prov. xiv. 11. ^b Prov. xii. 7. ^c Deut. xxviii. 6 ^d Ps. cxi. 6.

When thou eatest or enjoyest any blessing, that it may satisfy and be sanctified.

“Ye shall eat in plenty and be satisfied, and praise the name of the Lord our God.”^a

That thy meat and outward blessings may give thee content, and satisfy thee, apply, “Thou shalt eat and be satisfied.”

That thou mayest have the sanctified use of it, apply, “Thou shalt praise the Lord.”

When thou takest thy rest at night, &c.

“When thou liest down, thou shalt not be afraid. Yea, thou shalt lie down, and thy sleep shall be sweet.”^b

“Also thou shalt lie down, and none shall make thee afraid.”^c

If thou be troubled with fears of the night, apply, “Thou shalt not be afraid.”

When thou takest thy rest, apply, “None shall make thee afraid.”

If thou art troubled with any thing that breaks thy rest, apply, “Thy rest shall be sweet.”

When thou puttest thy hand to any work, that it may be blessed.

"The Lord shall bless all the work of thine hand.^a The Lord thy God will make thee plentiful in every work of thine hand."^b

The Lord will not only bless some of thy works, but every one. Therefore in every work send up short prayers for the claiming of them; and so at your going out, and coming in, or sleeping, renew these promises upon thyself; by faith applying them, and by prayer suing for them.

If thou wouldst have thine outward blessings blessed of God.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store."^c

"The Lord will also bless the fruit of thy land; thy corn, and thy wine, and thy oil; the increase of thy kine, and the flocks of thy sheep."

That thy goods and thine house may be blessed, apply, "Blessed shall be thy basket and thy store." If thou art in debt, apply, "Thou shalt lend unto many, and shalt not borrow."^d

^a Deut. xxviii. 12. ^b Deut. xxx. 9. ^c Deut. xxviii. 4, 5.
^d Deut. xxviii. 12.

If thou desirest to enjoy the labors of thine hands.

“They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, are the days of my people; and mine elect shall long enjoy the works of their hands. They shall not labor in vain, nor bring forth for trouble.”^a

“Thou shalt eat the labor of thine hands.”^b

If thou art diligent in thy calling.

“The recompense of a man’s hand shall be rendered unto him. The hand of the diligent shall bear rule.”^c

When thou enjoyest that thou hast labored for, apply, “Thou shalt *eat the labor* of thine hands; *happy* shalt thou be, and it shall be well with thee.”^d

When thou seest wicked men follow unsatisfying things with restless desires, and thou desirest content.

“Thus saith the Lord, Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty: be-

^a Isa. lrv. 21, 22, 23. ^b Psalm cxxviii. 2. ^c Prov. xii. 14, 24. ^d Psalm cxxviii. 2.

hold my servants shall rejoice, but ye shall be ashamed : behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”^a

If thou fearest thou shalt lose by following the Lord.

“Those that wait upon the Lord shall inherit the earth ; their inheritance shall be for ever : they shall not be ashamed in the evil time ; they shall inherit the earth, and delight themselves in the abundance of peace.”^b

“Wealth and riches shall be in his house.”^c

“Thou shalt be built up ; thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.”^d

“I am thy exceeding great reward.”^e

Fearest thou the loss of thy land ? Apply, “Thou shalt *inherit the earth* ; thine inheritance shall be for ever. Thou shalt *possess the earth*.” Do others trouble thee ? Apply, “They shall have their *delight* in the multitude of *peace*.” Art thou poor, or fearest the loss of thy goods ? Apply, “*Riches and treasures* shall be in his house.” Art thou oppressed by the wicked ? Apply, “The Almighty shall be *thy defence*.”

^a Isa. lrv. 13, 14. ^b Psalm xxxviii. 9, 18, 19, 11. ^c Ps. cxli. 3. ^d Job. xxii. 23, 24, 25. ^e Gen. xv. 1

When thou hast lost blessings by sin, and wishest to recover them.

"The floors shall be full of wheat, and the fats shall overflow with wine and oil: and I will restore to you the years that the locust hath eaten, the canker-worm, the caterpillar, and the palmer-worm; and ye shall eat in plenty, and be satisfied, and praise the Lord."^a

"I will multiply you above your fathers."^b

If thou fearest the loss of thy good name.

"Thou shalt be hid from the scourge of the tongue.^c Thou shalt lift up thy face without spot."^d

"He shall bring forth thy righteousness as the light, and thy judgment as the noon-day.^e The memory of the just is blessed."^f

Fearest thou the wicked will take away thy good name? Apply, "Thou shalt be hid from the scourge of the tongue." Cast they blots upon thee? Apply, "Thou shalt lift up thy face without spot." Seek they to darken the light of thy holy life? Apply, "He shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

^a Joel ii. 24, 25, 26. ^b Deut. xxx. 5. ^c Job v. 21.
^d Job xi. 15. ^e Psalm xxxvii. 6. ^f Prov. x. 7.

If the world despise thee, &c.

"Ye shall be God's peculiar treasure above all people.^a Those that honor me, will I honor, saith the Lord.^b I will set him on high, because he hath known my name.^c His horn shall be exalted with honor.^d

"If any man serve me, him will my Father honor.^e Get wisdom, exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her; she shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee."^f

When the world counts thee as the offscouring of the world, apply, "Ye shall be God's chief treasure above all people."

Doth the world debase thee? Apply, "The Lord will exalt thee, the Father will honor him."

When thou art in any want for soul or body.

"There is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.^g

"No good thing will he withhold from them that walk uprightly.^h Seek ye first the kingdom

^a Exod. xix. 5. ^b 1 Sam. ii. 30. ^c Psalm xci. 14. ^d Ps. cxii. 9. ^e John xii. 26. ^f Prov. iv. 7, 8, 9. ^g Psalm xxxiv. 9, 10. ^h Psalm lxxxiv. 11.

of God and his righteousness, and all things shall be added unto you."^a

Art thou troubled with distracting cares for outward things? Apply, "Seek the kingdom of heaven and his righteousness, *and all other things shall be cast upon you.*"

Fearest thou that thou shalt be overpressed with want? Apply, "Those that seek the Lord *shall want no good thing. No good thing will he withhold* from them that walk uprightly."

In liberal giving.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."^b

"He that hath pity on the poor, lendeth to the Lord: and that which he hath given will he pay him again."^c

"Give in secret, and thy Father himself shall reward thee openly."^d He which soweth bountifully shall reap bountifully. He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in every thing to all bountifulness."^e

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually,

^a Matt. vi. 33. ^b Prov. xi. 25. ^c Prov. xix. 17. ^d Matt. vi. 4. ^e 2 Cor. ix. 9, 10, 11.

and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters whose waters fail not."^a

When thou givest to the people of God, and treatest them kindly, apply, "He that receiveth a prophet in the name of a prophet, shall receive a *prophet's reward*; and he that receiveth a righteous man, in the name of a righteous man, shall receive a *righteous man's reward*. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise lose his reward.*"^b

If sickness be among us.

"I will take sickness away from the midst of thee."^c

"The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."^d

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee."^e

If the plague be among us, apply, "Surely he shall deliver thee from the *noisome pestilence*. Thou shalt *not be afraid of the pestilence* that walketh in darkness, nor for the *destruction* that

^a Isa. lviii. 10, 11. ^b Matt. x. 41, 42. ^c Exod. xxiii. 25.
^d Psalm xli. 3. ^e Deut. vii. 15.

wasteth at noon-day: a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.^a

Art thou sick? Apply, "The Lord will strengthen him upon the bed of sorrow; thou wilt make all his bed in his sickness."

Art thou where the sick are? Apply, "I will take away all sickness from the midst of thee."

Fearest thou the pestilence? Apply, "I will deliver thee from the noisome pestilence."

If thou fearest death.

"He shall enter into peace, they shall rest in their beds."^b None fear to go to bed, when they know they shall rest, being weary: *this resting* is more sure, and lasting for ever.

"He that raised up Christ from the dead, shall quicken your mortal bodies."^c Therefore we must not think of it but as a better life given by the Spirit of God.

If thou fearest untimely death.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.^d The number of thy days will I fulfil.^e

"With long life will I satisfy him, and show him my salvation.^f The Lord will preserve

^a Psalm xci. 3, 6, 7. ^b Isa. lvii. 2. ^c Rom. viii. 11.
^d Job v. 26. ^e Exod. xxiii. 26. ^f Psalm xci. 16.

him and keep him alive ; and he shall be blessed upon the earth."^a

Hast thou many enemies, and fearest the loss of thy life by them ? Apply, "*The number of thy days will I fulfil : the Lord will preserve him and keep him alive.*"

Fearest thou that thou shalt either live too long, or die too soon ? Apply, "Thou shalt go to thy grave in a full age ; as a rick of corn cometh in due season" into the barn.

If thou fearest hurt by any of the creatures.

"The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, upon all the fishes of the sea ; into your hand are they delivered.^b Thou shalt be in league with the stones of the field ; and the beasts of the field shall be at peace with thee."^c

When thou hast a troubled heart, either for soul or body.

"The peace of God, which passeth all understanding, shall keep your hearts and minds.^d The Lord will bless his people with peace."^e

Is thine heart troubled with many temptations of satan, or with fears of sin and misery ? Ap-

^a Psalm xli. 2. ^b Gen. ix. 2. ^c Job v. 23. ^d Phil. iv. 7. ^e Psalm xxix. 11.

ply, "The peace of God shall preserve your hearts." Hast thou many troubles outwardly? Apply, "The Lord shall bless his people with peace."

If thou wouldst have thy purpose to prosper.

"Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways."^a

"Whatsoever he doth shall prosper."^b Commit thy way unto the Lord: trust also in him, and he shall bring it to pass."^c

When thou often purposest to do good both for thy soul and body, and yet findest thy purposes broken, apply, "Thou shalt decree a thing, and the Lord shall establish it unto thee; he shall bring it to pass." When thou art in doing of any thing, apply, "Whatsoever he doth shall prosper."

When thou art called to a great work, wherein thou shalt have great opposition.

"The Lord—he it is that doth go before thee, he will be with thee; he will not fail thee, neither forsake thee: fear not, neither be dismayed."^d The Lord will show himself strong in the behalf of them whose heart is perfect towards him."^e

^a Job xxii. 28.
^d Deut. xxxi. 8.

^b Psalm i. 3.
^e 2 Chron. xvi. 9.

^c Psalm xxxvii. 5.

"He shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and the adder; the young lion and dragon shalt thou trample under foot."^a

It matters not what be the lets that oppose us, when the Lord goes before us; he will easily beat them down: nor what strength resists such as he has promised to show his strength for: nor how many be our dangers, when his angels have charge over us to keep us. Therefore go on in the work, and fear not the issue, being strengthened by the promises of Him that never faileth.

In times of danger.

"The Lord will keep the feet of his saints.^b Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.^c

"Thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take rest in safety; also, thou shalt lie down, and none shall make thee afraid.^d They which trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the

^a Psalm xci. 11, 12, 13. ^b 1 Sam. ii. 9. ^c Prov. i. 33.
^d Job xl. 18, 19.

Lord is round about his people, from henceforth, even for ever.^a

"He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel will neither slumber nor sleep; the Lord is thy keeper, the Lord is thy shade upon thy right hand."^b Seeing the Lord is our keeper, we need not fear the danger.

When thou art in great trouble, &c.

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. I will give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."^c

"Surely in the floods of great waters, they shall not come nigh unto him. Thou art my hiding place, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance."^d

When thou seest thyself compassed with many troubles, and beginnest to fear, apply, "I will be with thee, they shall not overflow thee." In the *fire* of affliction, thou shalt not only *not be burnt*, but the flame shall *not kindle* upon thee; the greatest trouble shall do thee the least

^a Psalm cxxv. 1, 2. ^b Psalm cxxi. 3, 4, 5. ^c Isa. xlii. 2, 20. ^d Psalm xxxii. 6, 7.

harm, for God being with thee will bring thee out, as he did Israel through the sea, and the three children out of the fire, with not so much as the savor of fire about them : so shall not so much as the savor of evil be upon his, but he will compass them about with songs of deliverance.

When thou seemest to be forgotten in affliction.

"The Lord will also be a refuge for the oppressed, a refuge in times of trouble. For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever."^a

"He will not always chide, neither will he keep his anger for ever."^b The Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies."^c

When thou fearest thou shalt die in misery.

"They shall spend their days in prosperity, and their years in pleasures."^d

When thy sorrows grow great.

"Thou shalt forget thy misery, and remember it as waters that pass away."^e Behold, God

^a Psalm ix. 9, 18. ^b Psalm ciii. 9. ^c Lam. iii. 31, 32.
Job xxxvi. 11. ^e Job xi. 16.

will not cast away a perfect man, till he fill his mouth with laughing, and his lips with rejoicing.^a Be of good courage, and he shall strengthen thy heart.^b Unto the upright there ariseth light in the darkness.^c They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.^d

"The hope of the righteous shall be gladness."

"Blessed are they that mourn, for they shall be comforted."^e

"Ye now have sorrow, but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you."^f

Hath sorrow taken deep root in thy soul, that thou fearest thou shalt never find hearty joy? Apply, "He shall *comfort* thine heart." Is such a cross upon thee, that thou fearest thou shalt never forget it? Apply; "Thou *shalt forget* thy misery, as waters that pass away."

When thou knowest no way out of misery, for soul or body.

"Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."^g

^a Job viii. 20, 21. ^b Psalm xxvii. 14. ^c Psalm cxli. 4. ^d Psalm cxxvi. 5, 6. ^e Prov. x. 28. ^f Matt. v. 4. ^g John xvi. 22. ^h Jer. xxxiii. 3.

If thou wouldest have deliverance out of trouble.

"He will beautify the meek with salvation:"
or, *he will make the meek glorious by deliverance.*^a

"The righteous cry, and the Lord heareth,
and delivereth them out of all their troubles.
Many are the afflictions of the righteous, but the
Lord delivereth him out of them all."^b

"Happy is the man whom God correcteth;
for he maketh sore, and bindeth up; he wound-
eth, and his hands make whole. He shall de-
liver thee in six troubles; yea, in seven there
shall no evil touch thee.^c Call upon me in the
day of trouble, I will deliver thee, and thou
shalt glorify me."^d

When thou art in many troubles, and fearest
thou shalt never get out of all, apply, "The
Lord will *deliver thee out of all.*" If the Lord
hath delivered thee once or twice, and thou fear-
est thou wilt not continue so still; as often as
thou fallest into troubles, apply, "He shall *deli-*
ver thee in six troubles; and the seventh shall
not touch thee."

If thine enemies prevail.

"The rod of the wicked shall not rest upon
the lot of the righteous; lest the righteous put
forth their hand unto iniquity.^e I will call on the

^a Psalm cxlix. 4. ^b Psalm xxxiv. 17, 19. ^c Job v. 17,
8, 19. ^d Psalm l. 15. ^e Psalm cxkv. 3.

Lord, so shall I be saved from mine enemies. The adversaries of the Lord shall be broken to pieces, the eyes of the wicked shall fail; their refuge shall perish, their hope shall be sorrow of mind.^a The Lord shall cause thine enemies, that rise up against thee, to be smitten before thy face."^b

Seest thou many rise up to trouble thee? Apply, "Thine enemies that rise against thee, *shall fall* before thy face." Hope they to prevail against thee? Apply, "Their *hope* shall be *sorrow of mind*." Have they great means to cause them to prosper? Apply, "Their *refuge* shall *perish*." Have they long oppressed thee? Apply, "The rod of the wicked shall *not always rest* upon the lot of the righteous." Seest thou no means to get from them? Say, with the prophet David, "I will call upon the Lord, so shall I be *safe from mine enemies*."

That thou mayest be delivered, and thine enemies afflicted.

"The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee.^c The wicked shall be a ransom for the righteous, and the transgressor for the upright."^d

^a Psalm xviii. 3. ¹ Sam. ii. 10. Job xi. 20. ^b Deut. xxviii. 7. ^c Deut. xxx. 7. ^d Prov. xxi. 18.

If thou wouldest have thine enemies destroyed.

"They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought."^a

"Behold all they which were incensed against thee, shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish; for I the Lord thy God will hold thy right hand, saying unto thee, *Fear not, I will help thee.* Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff:"^b by which *mountains and hills* is meant the *greatest enemies*.

"They that despise me shall be lightly esteemed."^c These promises are to be applied by us, as they are the enemies of God and of his gospel, and ours for his sake.

If the wicked plot against thee.

"The wicked plot against the just; their sword shall enter into their own heart, their bow shall be broken: The Lord shall laugh at him."^d

"The enemies shall surely gather themselves together against thee, but not by me; whosoever shall gather themselves together against thee shall fall."^e

^a Job viii. 22. ^b Isa. xli. 11, 13, 15. ^c 1 Sam. ii. 30.
^d Psalm xxxvii. 12, 15, 13. ^e Isa. liv. 15.

In the troubles of the church.

"Thou shalt see peace upon Israel, thou shalt see the good of Jerusalem all the days of thy life.^a Thou shalt come and sing in the height of Zion."^b

When thou hast applied the promises, and used all the means, and yet findest not thyself filled with God as thou desirest, then comfort thyself with this, "Yet a little while, and when thou awakest, thou shalt be satisfied with *his* image."^c

For the fall of Antichrist.

Because the time draweth near of the fall of antichrist, we must stir up ourselves to hasten the Lord by earnest prayers; and for the strengthening of our faith, apply these promises, "And the ten horns which thou sawest upon the beast,—these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."^d

"Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, *Thus with violence shall that*

^a Psalm cxxviii. 6, 5. ^b Jer. xxxi. 12. ^c Psalm xvii. 15. ^d Rev. xvii. 16.

great city Babylon be thrown down, and shall be found no more at all."^a Even so, come, Lord Jesus, and hasten this happy day.

For the calling of the Jews.

Seeing the Lord hath promised many glorious things to the Jews, with much grace and peace both to the Jews and Gentiles at their conversion; when the ten tribes shall be re-united to the two, which never yet was, let us never give him rest till he set up Jerusalem the praise of the world; and for the strengthening of us in prayer, apply these promises, "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation, in the land upon the mountains of Israel: and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."^b

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."^c

"The Lord shall arise upon thee, and his glo-

^a Rev. xviii. 8, 21. ^b Ezek. xxxvii. 21, 22. ^c Jer. lii.

ry shall be seen upon thee : and the Gentiles shall come to thy light, and kings to the brightness of thy rising ; thy sons shall come from afar, and thy daughters shall be nursed at thy side : then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the sea shall be converted unto thee : the forces of the Gentiles shall come unto thee. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations : thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings.^a

“The Gentiles shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a new name, which the mouth of the Lord shall name ; thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.^b

“They shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations ; and strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers ; but ye shall be named *‘the priests of the Lord :’* men shall call you *‘the ministers of our God :’* ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves.^c

^a Isa. lx. 2, 3, 4, 5, 15, 16. ^b Isa. lxi. 2, 3. ^c Isa. lxi. 4, 5, 6.

"Thus saith the Lord, Behold I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet."^a

CHAP. XL

Promises for the Saint's support in times of trouble and persecution.

That God hath made a covenant with his children to be their God.

"I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee.^b

"I will walk among you, and will be your God, and ye shall be my people.

"With great and eternal mercies will I gather thee.

^a Isa. xlix. 22, 23. ^b Gen. xvii. 7. Lev. xxvi. 12. Isa. liv. 78. Jer. xxxi. 33.

“I will be their God, and they shall be my people.

“I will say unto them, *Thou art my people:* and they shall say, *Thou art my God.*”^a

That God will call his children to the knowledge of his truth.

“The meek will he teach his ways.”^b

“I will instruct thee, and teach thee in all the way that thou shalt go.

“And thy children shall be taught of the Lord.

“For they shall all know me, from the least of them to the greatest, saith the Lord.

“I am the Lord thy God which teacheth thee to profit, and leadeth thee by the way that thou shouldst go.”

That God will give his Spirit unto his children,

“I will pour out my spirit upon you.”^c

“I will pour water upon him that is thirsty.

“I will put my Spirit within you.

“I will pour out my Spirit upon all flesh.

“I will pour upon the house of David the Spirit.

^a Hos. ii. 23. ^b Psalm xxv. 9. xxxii. 8. Isa. liv. 13. Jer. xxxi. 34. Isa. xlviii. 17. ^c Prov. i. 23. Isa. xlv. 3. Ezek. xxxvi. 27. Joel ii. 28. Zach. xii. 10. John xiv. 16, 17.

"I will pray unto the Father, and he shall give you even the Spirit of truth."

That God will cause his children to trust in him by faith.

"Many shall see it and fear, and shall trust in the Lord.^a

"Under his wings shalt thou trust.

"On my arms shall they trust.

"The just shall live by his faith.

"They shall trust in the name of the Lord.

"In his name shall the Gentiles trust."

That God will give his children an humble and broken heart.

"I will take the stony heart out of their flesh, and I will give them a heart of flesh.^b

"I will pour on them the Spirit of supplication, and they shall mourn for him as one mourneth for his only son.

"Every mountain and hill shall be brought low.

"The Lord thy God will circumcise thy heart."

^a Psalm xl. 3. xci. 4. Isa. li. 5. Hab. ii. 4. Zeph. ii. 12.
Matt. xii. 21. ^b Ezek. xi. 19. Zach. xii. 10. Luke iii. 5.
Deut. xxi. 6.

*That God's children shall have power to mortify
and overcome sin.*

"For sin shall not have dominion over you;
for ye are not under the law, but under grace."^a

"I will sprinkle clean water upon you, and ye
shall be cleansed from all your filthiness.

"He will subdue our iniquities.

"Every branch that beareth fruit he purgeth
it."

That the children of God shall live a holy and sanctified life.

"He shall be like a tree that bringeth forth
fruit in his season."^b

"I will put my law into their inward parts.

"The scent thereof shall be as the wine of
Lebanon.

"For their sakes sanctify I myself, that they
may be sanctified through the truth.

"In holiness and righteousness all the days of
our lives.

"The Lord of peace sanctify you throughout.

"Faithful is he that hath promised you."

^a Rom. vi. 14. Ezek. xxxvi. 25. Mic. vii. 19. John
xv. 2. ^b Psalm i. 3. Jer. xxxi. 33. Hos. xiv. 7. John
xvii. 19. Luke i. 75. Thes. v. 23, 24.

That they love God.

"I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live."^a

That God will give his children hearts to delight in all his holy ordinances.

"With gladness and rejoicing shall they be brought; they shall enter into the king's palace."^b

"Therefore with joy shall they draw waters out of the wells of salvation.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer."

That God will give his children hearts to fear and serve him.

"They shall sanctify my name, and sanctify the holiness of Jacob, and shall fear the God of Israel."^c

^a Deut. xxx. 6. ^b Psalm xlv. 15. Isa. xii. 3. xxv. 6. lvi. 7. lxvi. 12, 13, 14. Zach. viii. 19. ^c Isa. xxix. 23. Jer. xxx. 9. Luke i. 74.

"They shall serve the Lord their God, and David their king.

"That we being delivered out of the hands of our enemies, might serve him without fear."

That God will give his children hearts to seek him by prayer.

"He shall call upon me, and I will hear him.^a

"Then shall ye call upon me, and ye shall pray unto me, and I will hear you.

"And ye shall seek me and find me: search for me with all your hearts.

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.

That God will hear the prayers of his children.

"Call upon me in the day of trouble, and I will deliver thee.^b

"He shall call upon me, and I will answer him.

"He will hear thy cry, and will save them.

^a Psalm xci. 15. Jer. xxix. 12, 13. Zach. xii. 10.
^b Psalm l. 15. xci. 15. cxlv. 19. Isa. lviii. 9. lxy. 24.
 Jer. xxix. 13, 14. John xv. 7. Matt. vii. 7. xxi.
 22.

"Then shalt thou call, and the Lord shall answer.

"Before they call, I will answer; and while they are speaking, I will hear.

"He shall seek me and shall find me; when you shall seek, I will be found of you.

"Ye shall ask what ye will, and it shall be done unto you.

"Ask, and it shall be given you; seek, and ye shall find.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

That we may persevere in grace.

"They shall bring forth fruit in their old age."

"His leaf shall not wither.

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not."

a Psalm xcii. 14. 1. 3. Isa. lviii. 11.







